The Compleat Scholler;

OR,

A Relation of the Life, and latter-end especially, of

CALEB VERNON;

Who dyed in the Lord on the 29th. of the ninth month, 1665. Aged twelve years and six months.

Commending to Youth the most Excellent Knowledge of CHRIST JESUS the Lord.

The second Edition, with three Letters of *Calebs* not in the former impression.

Psal. 34.11. *Come ye Children, hearken to me, I will teach you the fear of the Lord.*

Phil. 3.8. *Yea doubtless, and I account all things but loss for the Excellency of the Knowledge of Christ Jesus my Lord.*

Psal. 8.2. *Out of the mouth of Babes and Sucklings hast thou ordained strength, because of thine Enemies, that thou mayst still the Enemy and the Avenger.*

London, Printed for *J. W.* & *W. S.* MDCLXVI.

ERRATA.

Page 30. line 2. for *often* r. *also*, l. 10 f. *were* r. *where* P. 40. l. 27. f. Landon r. London. P. 53. l. 7. f. *when at*, r. *whereupon*. P. 54. l. 11. f. *no more*, r. *two more*.

The PREFACE to Parents of Children.

Tender Parents,

After the Death of my late dear and precious little one, I looked into what he had left, and found a little Legacy (through Grace from God) for you and yours, left by him (besides what was lost through the too great carelesness of such as were about him in his sickness) but these relicks at last were faithfully set down for you and yours in writing from his mouth, which being of value in my conscience (and those I converse with who were Witnesses thereof) I durst not detain (whoever are so full as to despise them) hoping the distribution hereof will be to the refreshment of every hungry soul.

I intended at first to have sent them with an Epistle directed to your Children themselves, and to his School-fellows, especially (who commend his harmless conversation amongst them before his effectual calling of GOD in CHRIST JESUS, had so over-laid through Grace all those endowments they saw lovely in him,

getting deep abasements for School-slightiness amongst the most sober sort to his becoming wholly (as it were) another new creature since their acquaintance with him:) But upon more serious consideration of the trust committed to me, knowing I must be accountable; I have for my own security and clearing (as Paul, Acts 20.26,27.) *thought it meet to commend it to your managing and improvement faithfully towards their eternal good estate, praying you to discharge your trust herein, on the behalf of your little ones, and see that none of them play it away (by means of your slightness) lest you weep with them at the last, knowing that you also must give an account of this and them to God, as committed to your charge: And I beseech you beware, that herein neither love to this World (nor any thing in this world, either the riches, or honour, or wisdome, &c. thereof) nor any weakness in the ensuing Treatise (either in the esteem of that wisdome in You, or real shortness in the Publisher thereof) may make you afraid your Children should follow God so fully after the example herein, lest it come against you, as the Lord hath said, the* Queen *of the South and men of* Nineveh *shall, against some too like this Generation.*

How far it may concern your selves to become as little children (in the sense of 1 Cor. 14. 20. *and* Mat. 18. 3.) *like the little subject of this discourse, I leave to your consciences who shall vouch-*

vouchsafe to read it over humbly, and weigh it uprightly in the wisdome which is from above, but sure I am such bowels of mercy to your poor Children, as beget most solicitude for the soule of them which remain from the Pestilence, before the woful day come, will prove most profitable, when all earthly promotions will stand them in no stead, but may be bewailed to have hurt the possessors of them: Beware therefore lest your want of wisdome herein expose your tender vessels, newly launched, into the sea of this sinful world, and richly laden with varietie of Natures endowments, to miscarriage in their great voyage Heaven-wards, for want of your skilful steerage of them amongst those Rocks and Sands, on which so many have suffered shipwrack to their utter undoing, through their over-bold adventure thereby, against such fair warnings, as Prov. 4. 14, 15. Luke 8. 14. 1 Joh. 2. 15, 16. Isa. 5. 12. *I will therefore only set up a Sea-mark to warn you of four or five (least seen through self-love) on which multitudes have early been split and bulged, fulfilling the Word of the Lord,* 1 Tim. 6. 9. *But* they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

Towards which those Parents prove unhappy Pilots, who are,

1 *Inordinately fond of Children in minority.*

2 *Vainly inconsiderate in the Schooling of them.*

3 *Unconcionably worldly in disposing them to outwards Callings.*

4 *Earthly-minded or ambitious in bestowing them in marriages.*

5 *Negligent in Family duty, or of ill conversation in the use thereof, to the stumbling their Children by bad example.*

Indeed most of these have been the sin & shame of Professing-Parents, and the spoil of their poor Childrens souls; and my hope of good times lies much in the expectation of a spirit of Holiness upon children, to give them escape from the sin of their fathers, few of whom I fear will live to inherit the good they look for, through such spoil this world hath made in their spirit, as declares too plainly, they have supposed, as 1 Tim. 6. 5. *that* Gain is Godliness, *what-ever they say, or profess to the contrary: And the most reformed Fathers will humbly accept it as a great favour from the Lord (after such provocation) if they finde Grace in return to the Prayer,* Psalm 90. 16. *unto the fulfilling,* Psal. 45. 16. Instead of thy Fathers shall bee thy Children, *&c. O therefore that Children may enter into more peculiar obligation to Christ as* The Lord, *with heartiest Hosanna's in the highest, in sense of being* redeemed (*in this evil day*) *as the Scriptures speak,* from the vain conversation received by tradition from their Parents, 1 *Pet.* 1. 18. *and follow Christ* sovereignly, Rev. 1. 4.

Learn-

Learning of him, in all their ſubjection to Parents, the holy limits laid down: Eph. 6. 1. *that they* obey *alwaies, only* in the Lord; *that is, as they command according to Chriſt, whom all are to hear in the higheſt,* Mat. 17. 5. *as they would walk well-pleaſing to God; for I fear many Parents who make great profeſſion, are grown very vain, firſt, towards Children in minority, ſo fondly affecting them to their hurt, as if (with all their Baubles) they were made to bee but Apes and Baubles to Childiſh Parents for their preſent pleaſure, inſtead of diſcharging faithfully their great truſt for their immortal ſouls in their minority, by wiſely nurturing them in the fear of the Lord, timely enclining their tender years towards God, as they would not make themſelves ſport ſo long and ſo far, with the firſt fruits of their childrens folly in the witty office of ſtubborn natures wilfulneſs and ſinful ſpeech, as (by delight therein) to expoſe the Childe to ſuch ſelf-willedneſs, that at laſt (through the Parents fondneſs) they cannot endure the Childe ſhould undergo a moments ſmart (though never ſo neceſſary) to preſerve either body or ſpirit from ſickneſs or ſin.*

For hence the diſcerning Childe perhaps is fitted (through Satan) more early for ſuch Companions abroad, as were MEETING-MOCKERS, *and ſmarted together at* Bethel *of old, under the great Fathers diſpleaſure, for want of timely diſcharge of earthly Parents duty*

to-

wards restraining them, 2 King. 2.23,24.

Yea, though they may be restrained from this, (through their Parents profession) yet other inordinate affection in neglect of the Lord doth often fulfil the threatning, Ezek. 24. 25. (against Professors fondness) in the lives of their little ones. Let not tender Parents therefore look lightly over such Scriptures as these, Pro. 22.6.15. and cha. 29. 15,19. and ch. 23.13,14. Eph.6.4.

But if Children be wisely steered by tender Parents through this danger in minority, and grow up soberly by degrees under their care, and now fit for School; how vainly inconsiderate Parents become, what they learn there, or by whom they are taught, that word, Luk. 16. 8. in this may be for a Lamentation: How do the children of this world grow stricter in their care, lest their Children at Schools should unawares learn the excellent knowledge of Christ, than Professors are, lest their Children at School should learn the vileness of this world!

O the heart-grieved complaint of this Scholler (on his sick bed) over School-pastimes, choaking for a season his first serious convictions, wherein yet hee was not long, nor at large, nor an associate ever with any deboist, but with the most sober youths.

And what tender sense had he before his sickness of the Name of God blasphemed, in the continued upholding and preferring of Heathen Authors

thors (by Christian Schoolmasters) wherein Heaven and Hell are turned into fictions, to the hazarding Professors Children to setled Atheism, or unsetled profession of Christ, the Eternal Judgment and Glory to come; but how did the soul of this little one (in need of favour, and dread of wrath in hopes towards Heaven and fear of hell) tremble hereat? I desire to remember, with self-abasement, and exceeding joy for the Angel of the Covenant, who met with him, saying, This is the Way, walk in it.

But how (alas) are our Daughters also brought up by professing-Parents, as if they would have them attain the cursed commendation of Herodias *Daughter,* Mat. 14. 6. *rather than in the education and adorning,* Psal. 44. 13, 14. *become truly lovely to Christ,* v. 10. *How many, O how many, like* Micha's *Mother,* Judg. 17. 4. *are at greatest cost for snares to their Childrens souls! How did the pride of our new-blown Gentry (under great profession) bud and blossom in the vanities foregoing, before their fall, as before Israels,* Ezek. 7. 10. *and it were to be wished that abused fulness were not lusted after again by any already under smart for it, unsensible of their sin.*

But if Children die in the midst of these delights (or the Plague take them in paths so contrary to the expectation of the Lord, Isa. 22. 13, 14.*) then how few Parents (thus preparing*

them for ſpoil before) ſpeak a word of their ſing-ſong, dancing, ſtately tripping, mantling and mincing attainments, or any of that vain tribe of their trinkets and trumperies, recounted by the Spirit more particularly, Iſa. 3. 16, 18, 19, 20, 21, 22, 23. *about the moſt modiſh uſes whereof perhaps yet they ſpent more circumſpection, and anger at their Childrens dulneſs, than about their ſin and ſoul-neglects to the laſt; When conſcience alſo upbraiding the viſited Children in the words of* Rom. 6. 21. What profit had you then in thoſe things whereof ye are now aſhamed? for the end of thoſe things is death: *Then perhaps they too late begin to teach the Childe untimely to take up ſome words of God, or Chriſt, or Heaven, or Faith, or Repentance (little thought of before) and to apply a promiſe out of the path, to uphold them in hopes of reſt from Him whom they rejected for rule, whilſt they could enjoy their vanity, and flatter themſelves in the Childes good eſtate (though never ſo doubtful) eſpecially having the approbation of any eaſie* Prophet *they have ſet up for themſelves, as* Ezek. 44. 8. *in the caſe.*

But why? Parents, why? is not that Learning on which onely you dare lay ſtreſs in Plagues and in death (which is ſo certain to you and your children, yet in a time ſo uncertain both to you and them) preferred in life, as the great Leſſon commended and commanded by the Maſter,

Mat.

Mat. 6.33. chap. 11. 29. *who must judge us at the last day, according to what he hath taught us, and we may not so easily trifle away,* Joh. 12.48. *Be considerate then Parents in your Childrens Schooling, lest the door should be shut, and they as the foolish Virgins (when they can be vain no longer) are willing to learn what may be hid from their eyes.*

But if Shipwrack be not in this danger neither, a Rock is in sight, and Sands about it, that split or suck up many a stately vessel that saileth too nigh, and that is called a CALLING (*though the* High Calling of God in Christ Jesus, *the Scripture more calls so, is seldom so called now by Professors*) *and in this how unconscionable are Parents in the dispose of their Children to their undoing! for, how little are they bounded by such Commands and Counsel in the case!* as Titus 3. 14. 1 Cor. 7. 24. *How few Children therefore abide with God in their outward Calling, and how many with the World, the flesh and the Devil, either in the dishonest nature thereof, or sinful enterance thereinto, vile customs therein, or to effect their freedom (so called, though the very servants of corruption!) therefore, which yet if never so honest in all, should be minded to the neglecting the Invitation of the Gospel to Christ becomes as pernicious as open profaneness; wherefore he complains of souls so swallowed up in the most lawful outward callings, as the Epidemical*

means of perdition, Luk. 14. 18. Mat. 22. 5.

How many poor Children herein are, instead of being (as Samuel*) lent to the Lord, sold to the world by their parents as long as they live, deferring soul-concernment till death, when they lament too late they had not such a Mother as* Samuel *and* Timothy *had in their youth, and mourn at the last, as* Eccl. 12. 1. *wishing in the day of wrath (when riches profit not) that their Parents had less indulged their bodies for a moment, and more their immortal souls.*

Yet Fourthly, *If this be escaped, the earthly mind and ambition of Parents in marriage adds a multiplying Cypher; as after* Ahabs *sin, so obnoxious before,* 1 Kings 16. 31. *and a* Sydonian *with silver is now far more esteemed than a daughter of* Sion *without it, or with little less; as if the half Language of* Ashdod *already, were intended to be perfected, rather than our posterities more compleatness in Christ. O shameful Professors! How unlike* Rebecca *are you herein,* Gen. 27 46. *Surely* Smithfield *would better become such your Marriage-Markets, than a Congregation of Christ: How few hereby find a Wife, as* Solomon *speaketh,* Prov. 18. 22. *(that is, to the end God instituted them) but seeking money (as a* HELP-MEET *to them) get a Woman with the World, and the Devil with her wiles (as* Eve, *when the mouth of the Deceiver) to a bitter day; perhaps a* Saphira, *helping*

helping (by hypocriſie) to ſave their earthly Eſtates, and loſe their Souls. Herein Parents add to their prayer for Childrens Converſion, their pains to effect their Perdition; as one that prayeth a fire may go out, adding fuel thereto, ſo are theſe proviſions for Luſt under prayer for life. Did not *Solomon* King of *Iſrael* ſin by theſe things? yet among many Nations, was there no King like him, who was beloved of his God, and God made him King over all *Iſrael*, Neh. 13. 26. Nevertheleſs, even him did outlandiſh-women cauſe to ſin.

But laſtly, How doth neglect of Parents inſtruction of families, or ill example therein before their Children, either in pride, covetouſneſs, wrath, lightneſs, or other ill carriage (unbecoming profeſſion in Parents) expoſe their obſervant Children, and make fruitleſs and frivolous their performances amongſt them, when they ſhall diſcern them to fulfill, Tit. 1. 16. *before them; Beware therefore of this above all, that you lay not a ſtumbling example before them, but that in ſimplicity and godly ſincerity you ſhew them your good converſation in Chriſt, filling up faithfully every relation in ſecret (according to your open profeſſion) that they be not ſtumbled by finding the contrary: for O the wound which Chriſt and Truth and ſouls have received by eminent lip-gifted Profeſſors, whoſe* converſations *contradict their* goodly words! *how little have either the*

uſts or Inhabitants of the world fallen before them! How would Abraham *be aſhamed of ſuch Children, who ſo have ſhamed their profeſſion in their opportunities,* Heb. 11. 15. *wherein elſe they might have ſhined to the conviction and converſion of many,* Mat. 5. 16. 1 Pet. 3. 16.

O tender Parents, for the Lords ſake then, and for the ſake of the ſouls under your charge, pray for your own return to the attaining again the holy Examples of Fathers in Chriſt, that they who dwell under your ſhadow, may revive as the Corn, and grow as the Vine, the ſcent whereof ſhall be as the Wine of *Lebanon, Hoſ.* 14. 7. *That your Children and Servants may bleſs you in the name of the Lord: and add not to their corrupt Nature any of theſe hazards aforeſaid, under your education: In the ſenſe whereof, and how many poor Children lately may have been carried Chriſtleſs thither, and like ſheep laid into the grave (whoſe Parents thought it time enough perhaps to teach them ſoul-concernments at leiſure) this earneſt of encouragement to poor endeavors for the ſouls of Children, is publiſhed in love, which its hoped by your acceptance and help may provoke very many to the ſalvation of ſouls. And a ſpecial double Note is placed in the Margent, pointing to the ſick bed-lamentation of this little one for the loſs of firſt convictions in the moſt harmleſs manner of trifling away his time (with his moſt innocent School-fellows)*

choak-

choaking for a ſeaſon the tender Seed in his Soul, the reviving whereof (by eſpecial grace, in an acceptable ſeaſon) ſtood him in ſo much ſtead (as you will ſee) in the face of Death and Judgment, whereunto none of his great natural parts nor School-attainments durſt approach: Be pleaſed to peruſe it therefore, and improve it unto the moſt ſpecial care of your childrens eternal welfare, and purſue your frequent prayers for their converſion in the paths thereof, ſo, as by all means to promote (and by no means to betray) your prayers, that the account of them may not be with grief, but joy; which is the earneſt prayer indeed of

Your and your Childrens well-wiſher
in the Goſpel of Chriſt,

J. V.

Epiſtle to the Reader.

Reader, The acceptance of the firſt Impreſſion of this little Treatiſe (already diſperſed at the Authors charge) hath encouraged two others (who were eye and ear-witneſſes of the contents hereof) to undertake this ſecond Edition (many daily deſiring to buy them if they could;) to which is added three of the Childes Letters at ten years old, which being in the hands of his friend Mr. *R. D.* could not be had before. I humbly wiſh this further undertaking may be ſanctified

towards converſion of ſinners, and the turning of the Fathers (already in profeſſion) to the Children, and the Children to the Fathers, leſt the Earth be ſmitten with a curſe. Nor is it judged needful ſo to dreſs this ſecond Edition for the dainty and ful (who will loathe the honey-comb) as to abreviate the moſt trivial paſſages herein, but the Author would be underſtood to have mentioned the Childes *uſual meat* ſo expreſly, (as in the caſe, *Joh.* 3. 4) chiefly to acknowledge the great goodneſs of God, who ſupplied him with every good thing, and (ſuitable to ſick and well) hath in his power and pity ſpread a Table in the Wilderneſs for a numerous and feeble family, ſo caſt upon his Arm unto this day. And alſo in other caſes the Author was reſolved to *narrate* (as his own in this matter) the Infirmities of the child alſo (as well as his Worth) he found ſet down (rather than vary any thing from the daily Record of him) which may have their uſe in the hand of God unto the Upright variouſly. The Verſes of his four School-fellows are now noted over the head of each, to rectifie the miſtake of ſome, who conſidered not from whom they came, and ſo diſliked their dialect about Death; which doubtleſs all the poor ſons of *Adam* may well be allowed to ſpeak of, as an enemy; (Yea the *King of Terrors*, and *fruit of ſin*, Job 18. 14. Rom. 5. 12.) Devouring them and all their good, *Pſal.* 49 14. and dread to be uncloathed, 2 *Cor.* 5. 2, 3.

untill

until wel acquainted with an intereſt in the *ſecond Adam*, unto a well-grounded hope of being *cloathed upon with their houſe from Heaven*, 2 Cor. 5. 1, 2.

And now to poor ſinners of every ſort, My ſoul much longeth that the living dying words of this little one, may be made of God to the true converſion of their ſouls; and be for God, as the words of young *Samuel* (of whom it is ſaid *none of his words fell to the ground*, 1 Sam. 3. 19.) though the ſervice of more aged Servants of the Lord (as *Eli's*, 1 *Sam.* 2. 30.) ſhould not be ſo accepted through paſt provocations. Yea verily, I fear, thoſe hearts who are ſo ſhut up (by the ſtrong-man, Satan, *Mat.* 12. 29) as not to hearken, and truly open to the King of Glory, *Pſal.* 24. 7. at ſuch knocks as theſe, *Rev.* 3. 20. much more then ſuch ſcoffers at his near approaching; who are fulfilling 2 *Pet.* 3. 3. (Though *before him alſo hath gone the Peſtilence*, *Hab.* 3. 5.) will be concluded as that ground, *Heb.* 6. 7. *which is nigh unto curſing Neither would believe if a man were riſen from the dead*, *Luke* 16. 29, 30, 31.

Tremble! O Tremble therefore, poor ſinners, unto his footſtool, as your *Refuge*, Pſal. 2. 11, 12. Look to him timely now, as the *Brazen Serpent* lifted up for you, *Joh.* 3. 14 15, 16, 17, 18. in the careful peruſal hereof (as you have any reſpect to your immortal ſouls;) And under the loud cry of your far greater actual guilt and groſſer crimes

(againſt

(against many more years of warning) *harden not your hearts, as in the provocation*, &c. *Heb.* 3. But bethink your selves of the most bitter root of all, in your first filth, *Ezek.* 16. 4, 5, 6. (so as to flee for refuge quickly to him, which else will surely bring forth the Gall and Wormwood of Eternal Flames, from the Breath of the Lord God Almighty in your perdition, convincing you (when too late) that any sin against him is *exceeding sinful*, *Rom.* 7. 13. when he shall so take vengeance *on them that know not God, and obey not the Gospel our Lord* JESUS CHRIST, as 2 *Thess.* 1. 8. which is not hid, but *from those that perish, in whom the God of this world hath blinded the mindes of them which believe not*, &c. 2 *Cor.* 4. 3. *Beware* therefore! lest (under trifling therewith) that unawares be fulfilled on thee, which is spoken *Jude* 14, 15. *Mat.* 12. 36. *for all thy hard* (or *idle*) *speeches*, &c. Or, it befal thee (though under restraint from them) as the foolish Virgins *Mat.* 25. 8, 9, 10. And the Decree break forth ere thou art aware; as *Rev.* 22. 11. *He that is filthy, let him be filthy still*, &c. Which the Lord prevent, blessing this second Epistle and Impression to thy poor soul. So earnestly prayeth

London, 8th day of the 12th mo. 1665.

Thine to serve thee in the Lord JESUS.

J. V.

In

In Commemoration of our Friend and School-fellow, the truly virtuous and Religious Youth,

CALEB VARNON.

An ELEGY.

CALEB! *Ah peerleſs* Caleb, *art thou dead?*
No, no, thou art not, but thy ſoul is fled
To Heav'n, thy better part ſhall never dye
But ſhall ſurvive, yes and thy memory
Shall ever live; and though thy life expire,
Yet ſhall all thoſe that knew thee, thee admire,
And honour thy remembrance. Worthy youth
Whoſe chiefeſt love was Piety and Truth;
Who though ſo young and tender yet didſt chaſe
Away the thoughts of ſin, and didſt imbrace
Sincerity, and with an upright heart
Didſt Gods Commands, to chuſe the better part.
A ſecond Timothy *I well may ſtile thee;*
Of which true title none can ere beguile thee;
Which thou deſerv'ſt, and haſt an ample ſhare
In his perfections, although ſo rare.
With Scriptures from a childe he knowledge had,
And ſtuck cloſe to the good, ſhunning the bad;

Even

Even so didst thou, whose chief and sole delight
Was for to serve the Lord thy God, in spight
Of all the opposition which was made
By Satans instruments, to make to fade
Thy hot love t'wards thy Lord, and fervent zeal
Unto good works, which no vain thing could steal.
He in the graces of his Parents dear,
Enjoy'd a very large and ample share.
So thou the virtues of thy Father, and
Thy gracious Mother, at the second hand
Deriv'st: A rare example he did prove,
Others for to provoke his God to love.
So thou a holy pattern didst appear,
Although so young, while that thou livedst here.
And though th'art dead, thy soul doth soare on high.
Death wher's thy sting? Grave wher's thy victo-
Caleb! *blest Childe! the Victory is thine,* (ry?
Who like another Sun in Heaven dost shine.
O Childe, belov'd of God, admir'd of men,
For all thy vertues and thy graces! when
Shall we again thy like behold, whose Spirit
A beauteous Crown of Glory dost inherit.
O wonder of our iron age! wh'ast left,
Something of which the world can't be bereft!
Let us lament our loss, whilst he above
Sings holy praises to the God of Love.

W. D.

Another from a young School-fellow.

AH cruel Death, that no one doſt regard,
But unto all entreaties ſtill art hard:
It is thy ſting that makes ſo many grieve,
Cauſe mortals of their lives thou doſt bereave.
It is thy deadly Spear that doth divide
Poor Children from their Parents: thou doſt guide
Thy piercing Javlin to the mortals heart,
Thou ſtrik'ſt ev'n Youth it ſelf by thy keen Dart.
Couldſt thou not ſtop thy hand, O greedy Death.
But with thy mighty ſtroak muſt ſtop his breath,
Who in his youthful daies did flouriſh much?
O Death, why didſt thou rob the world of ſuch
A Jewel? which with few I might compare,
One that in time might been the Son and Heir
Of Learning; one beyond his age endu'd,
Wiſdome and Vertue were by him purſu'd.
O Death, couldſt thou not execute thy rage
On other men that feeble be with age;
Or on ſome other youth, in whom ſuch rare
And virtuous qualities did not appear?
But muſt ſo ſoon deprive us of a Jewel,
Oh envious Death! what i'ſt makes thee ſo cruel?
Such a moſt pretious Jem all ought to prize,
I'm ſure they do who're virtuous and wiſe.
We mourn, He doth rejoyce; Ours is the loſs,
His is the gain, he's free from every croſs.

S. D.

Another from a School-fellow.

I.

WHat nought but grief! what nought but (floods of tears?
Pray tell me why
This common Desolation appears?
That also I
May spend a tear. I hear with these mine ears
A sad reply.
Weep Rocks, weep Mountains, for all joyes are fled,
The finest Flower in the Field is dead.

II.

'Tis true we all must dye, but paled Death
With his sharp clawes,
Hath put a Period to my dear Friends breath,
But for what cause
He in his youthful sides his Sithe did sheath
I yet must pause.
Weep Rocks, weep Mountains, for all joy is fled,
The finest Flower in the Field is dead.

III.

Methinks sweet *Philomel* begins to sing
Her mournful note,
And prest with sorrow hangs her little wing,
Whilst that her throat
Proclaims her sorrow, look how every thing
With grief is smote.
Weep Rocks, &c.

IV.

Weep rocks weep

IV.

When ere his person came into my sight,
Me thought my eye
Was ravisht with a suddain sweet delight,
His modesty
Was a fit Copy, any one might write
After him by.

But weep O Rocks! for all our joyes are fled,
The finest Flower in the Field is dead.

weep rocks weep men
Famous V all my valley of

Methinks the new-blown flowers hang their head,
And oft bemoan
Their hapless lot, because their Friend is dead,
They deeply groan
And sigh, the sight of which might draw indeed
Tears from a stone.

Weep Rocks, &c.

VI.

Learning and Piety, Virtue and Wit,
His portion was,
Learning he had beyond his years, but yet
Alas, alas,
Deformed Death no notice took of it,
But crackt his Glass,

Weep Rocks, &c.

VII.

VII.

He saw the vanity of earthly things,
Therefore made haste,
Unto the Kingdome of the King of Kings,
That he might taste
The blessed joyes that Heaven with it brings,
That nought can blast.

Weep Rocks, &c.

N. P.

From another School-fellow.

An ACROSTICK.

C*Aleb* hath now attain'd the promis'd Land,
A fter his journey through the Wilderness.
L iving he tasted of its Clusters, and
E spi'd its beauty, which tongue can't express:
B lest soul! he rests now after much distress.

V al'rous (though small) he was, for he did finde
E ntrance, though Death did at the entrance stand
R esisting him, his God strengthned his minde,
N ow he's victorious and enjoys the Land.
O coward Death! thou set'st upon a Childe;
N or could'st thou conquer, but by it wast foyl'd.

S. P.

From his School-fellows.

ANAGRAM.

CALEB VERNON.

Once Venerable.

ALL earthly glory posts away with speed,
VVhat Once *was* Venerable *now is dead.*

W. D.

CALEB VERNON.

Cure! None able.

ALL help in Man is vain, where shall I flee?
VVho'l Cure? None able. *Lord I flee to thee.*

S. P.

CALEB VERNON.

No Rule can be.

DEath varies Oft, No certain Rule can be,
He strikes Old Age, Youth, Manhood, Infancy.

S. P.

From a School fellow, an EPITAPH.

HE is inter'd whose soul (now fled away)
Once took a lease of this small house of clay.
She had not long her house inhabited
Before she was to her Redeemer wed;
She brought forth Children (who do now inherit
Her Husbands wealth) the graces of the spirit.
When as she saw her family increase,
She did repent that she had tan'e a Lease,
House-room was scant, therefore she sought about
To finde a larger habitation out.
Her Husband did a Mansion prepare,
An heavenly Mansion, very large and fair.
Thither she did her houshold goods remove.
And now she's left this house and dwels above.
She with her Cottage twelve years was content,
And now, tho worms dwell in't, doth not lament.

S. P.

Job 19. 25, 26, 27.

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth. And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for my self, and mine eyes shall behold, and not another, though my reins be consumed within me.

From a Young Man that had read one of the first Books of him.

An Epitaph on that Pattern of Piety

CALEB VERNON.

WHence are these cries, why all this heavyness,
Such mournful Ecchoes in the wilderness?
Because, say some, of *Caleb* we're bereft,
It's more than we deserve that *Joshua*'s left.
I must confess in him such fruit was found
Left some reproof for cumbring of the ground,
On whose profession nought but leaves are seen,
Whilst on this branch was Fruit, altho but green.
His Glass no sooner turn'd but quickly run,
That Fruit being ripe'ned first that's next the Sun.
Caleb was fitted *Canaan* to inherit,
What he did want in flesh he had in spirit;
Speaking the Country Language, which did show
He saw the place of rest where he should go.
Tasting by Faith those Clusters were so sweet,
Did make him long that he his fill might eat.
If when but in the Grape 'twas so divine,
Sure much more pleasant for to drink the Wine.
Though but a Childe, yet such a Champion bold,
That durst encounter Death at twelve years old,
The *Strong-man arm'd* was glad to leave the field
Being not able to withstand his Shield.

So forward in the School of Christ, that he
In Glory is admitted his Degree.
Behold a Monument of special Grace,
That was erected for a better place.
What will it be to write his Commendation.
If not improved for our imitation?
His Free-Will Offering God did highly prize:
Though dying Corps, a living Sacrifice.
Through Faith in Christ, he did, like holy *Paul*
With triumph send a challenge unto all.
Justice being satisfied, could not object,
Who can condemn the Justifi'd Elect?
Having an int'rest in that great salvation,
Law, Death, nor Hell can make a separation.
For him to live was Christ, to dye was Gain,
Being one of those for whom the Lamb was slain.
He's now admitted to that Glorious Throne,
Which his exalted Saviour sits upon; (Death,
Through whom he conquer'd Satan, vanquish'd
And now's laid down to rest, being out of breath;
Where he remaineth, sleeping in the dust
Until the Resurrection of the Just;
When ev'ry Member shall be fashioned
Like to the Glorious Body of their Head.

Having perus'd your Little Book at leisure,
Accept this Mite, whilst others cast in Treasure.

J.R.

The

The LIFE *and latter* END *of* CALEB VERNON.

CALEB was born in the Inns at *Dublin* in *Ireland*, *Anno* 1653. and called by that name by agreement betwixt his Parents seriously, with desire hee might *follow God fully*; being both then very sensible of Professors defection. This Childe was brought up with them at least six years, before he was sent to School; he was of very great capacity, but exceeding shame-fac'd, and small of stature, and so timerous, that his Parents could scarce trust him abroad out of their sight. Howbeit hee profited so under their care, as to read the Bible distinctly at Four years old, and by six became very apt in places of Scripture, the Theory thereof, and moral regard thereunto; exactly observant of his Parents, with ambition to serve and please them in love. He had his share early in afflictions, for being put to School when he was but

Why called Caleb.

His aptness at 4 & 6 years old; and observance of parents.

seven years old, at *Hillington*, he deeply resented the troubles on many good people at that time; and being visited with a violent Ague, there he began first to have a deep sense of Death, questioning whether he should be saved, but recovering that sickness, came to see his Father, then prisoner in *Newgate*, for the worship of God according to the Gospel of Christ, and sick at the same time, which was thought to affect the Childe, together with the fears of Souldiers in the way: that the night he arrived at *London* hee fell sick again, in which sickness further convictions of his undone condition by nature seized more on him, and his elder Brother, who then fell sick also, but both of them with their Father recovering, went to the waters at *Epsom*, where his Father (finding his practice in Physick as much as he desired to be imployed in, the Lord taking away his youngest Son there) was disposed to retirement, and abode there all the summer; after a short time, sent him with his brother again to School, taking for the rest of his Family Lodgings at *Ewel* all Winter, supposing he might be less obnoxious than at popular Meetings in *London*, and lived there in his practice peaceably.

His first sick-bed convictions at 7 years old.

His Fathers way to avoid affliction, bringeth him and his family thereinto, and how.

A School-Master coming to live in that Village, he brought his Sons thither also, determining to settle there for his Life, and to that end bought a peece of Ground, with intention to plant it, and build; which when a malitious Chyrurgeon (too notorious for all open prophaneness) observed to impair his Practice, he secretly (with his Father-in-Law, and Allies of debauched dispositions) by slanders of many sorts to the Justices, sought his disturbance. Whereupon the said *Vernon* being civilly sent for by the Justices, repaired to some of the chief, and gave so good satisfaction of his peaceable deportment in his calling, and the falshood of their various reports, as he received an ingenious account of the slanderers and forgers of them, with assurance of safety in the like case if attempted for the future; which was his encouragement to go on in building for the conveniency of his Family there.

And though this confederacy in vain attempted his disturbance with the Bishop and Justices for near two years more, yet at last prevailed by slanders to bee countenanced; so by another in arms (who took not such notice of the *private maligmity* under pretence of *Loyal-*

ty) that the Chyrurgion was encouraged as one of the chief in ranſacking the ſaid *Vernons* Houſe and Cloſet (which he had ſtored with Medicine for his Apothecary) at pleaſure, with violence and diſ-ingenuity incredible (upon pretence of Arms where never was any) and bruitiſhly frequented the houſe as he pleaſed, ſometimes in company, ſometimes alone in his drink, venting his threats very abſurdly, to the great terrour of the poor family.

Caleb's early ſhare in unreaſonable afflictions, unnatural fearfulneſs before.

The ſaid Childe being timerous (and under a fit of ſickneſs alſo at *Ewel* with more deep ſenſe of ſin) having thus early (to his care about his eternal eſtate) the additional fears of unreaſonable men, ſo frequently, was ſo expoſed (though naturally very chearful) that his Father was enforced to remove the Family from thence to *Newington*, with reſpect to their Schooling, leaving them himſelf ſome weeks before.

Inward and outward troubles together carry him to prayer and Chriſtian correſpondency.

The Childe began therefore, when his Father through theſe troubles left *Ewel*, firſt in good earneſt to approach to his heavenly Father in private, and to begin a correſpondency with his good Friend Mr. *R. D.* in *London*, wherein were Chriſtian expreſſions in ſuch wiſdome and knowledge, as made his friend queſtion (being the

the first he had written) whether they could come from one so young, being then but Ten years old.

CALEB'S *first Letter.*

For Mr. *R. D.*

Dear Sir,

I Received your kind Letter for which I thank you, and desire the Book which you sent me, may be made of good effect to my soul, and that my soul may be filled with the Love of God, being ready for the day of his coming to judge the World in Righteousness, when the Kings of the earth shall tremble, and the Rulers shall be astonied at the brightness of his coming, when he shall come with his holy Angels in power and glory, to judge the Earth in the Valley of Jehoshaphat. *Oh that my soul was fit for his coming, that I may be like a flourishing Flower in the Garden of* Eden, *prepared for the Lord Christ. This is a trying day, the Lord is searching* Jerusalem *with Candles, to find out out-side Professors, who do make clean the out-side of the Cup and Platter, when their hearts are full of deceit. Oh that we might be comforting one another with his coming, putting on the*

Brest-

Breſt-plate of Faith, and laying aſide the Traditions of men. Oh how near is his coming, even at the door! therefore we ſhould be watching, for we know not what hour he will come. My B. John *and Couſin* Deb. *thank you for your kind letters. I remain,*

Caleb Vernon.

April 1663.

Whereupon Mr. *D.* ſent to him as followeth.

Dear Caleb,

I Received thine without date, but not without ſerious deſire of the beſt things, and of thy beginning to be inſtructed in them, which made thy Letter very acceptable and welcome to me, being willing to hope that what comes under thy hand, is not onely notions in thy head, but ſomething of Truth in thy heart, which I deſire may be more and more really wrought in thee. Thy Lines ſavour of an honeſt heart, and ſeem to come from an older head than thy own; yet being informed, from ſuch as I can credit, that it was thy own writing, I ſhall make no further inquiry than to have it confirmed from thy ſelf, in thy next to me, whether

The wiſdam of his firſt Letter at 10 *years old admired by his friend.*

indeed

indeed thou hadst not privately the help of any other, before the writing of thine above-mentioned unto me. It is a large desire expressed in thine, *to be filled with the Love of God*, and my hearts desire for thee is, That the Lord will fulfill that Petition for thee, together with that mentioned *Eph.* 3. 16, 17, 18, 19. which I desire thou maist often peruse, ponder, and be helped to pray in the same Spirit of Truth. The coming of Christ is hastning indeed, as thy Letter expresses: *'Tis but a little while, and he that shall come will come, and will not tarry*, Heb. 10. 37. And it is a question worth all our inquiry, who may abide the day of his coming, *Mal.* 3. 12. Many there are that shall not, and few there are that will be found blameless, and harmless, without rebuke at that day, which yet is and shall be the portion of some, *Phil.* 2. 15, 16. I shall at present onely desire thy answer unto two or three brief Questions following,

1. *What thou dost understand by the coming of Christ?*

2. *What thou understandest by his judging the Earth?*

3. *What it is to be an out-side Professor?*

4. *What the Traditions of men are?*

5. *Whether the answer thou shalt return*

to

to the aboveſaid queſtions be thy own apprehenſions, without any help from others?

A true and plain Anſwer to theſe things will be a further ſatisfaction about thy laſt Letter, and I hope no diſadvantage to thee, who by the ſerious thoughts of theſe things mayeſt be brought to a better underſtanding in them. Thus with my dear love to thee and thy brother J. V. and Couſin *Deborah*, and all the reſt, deſiring you may be all taught and inſtructed in the truths of Chriſt, as they are in him whom to know aright is eternal life, *John* 17. I remain,

Thy aſſured Friend, that deſires thy ſpiritual and temporal welfare,

London, *6th 3d mo.* 1663.

R. D.

And in Anſwer received this following, which he wrote immediately without ſtudy or prompting.

Ewel, May 12. 1663.

Dear Sir,

I *Received your kind Letter, wherein you have deſired me to write unto you an Anſwer to ſome certain Queſtions which you have hinted in your Letter, which I ſhall anſwer*

ſwer as (I hope) the Spirit of Grace ſhall declare to me; for I know and am aſſured that the Lord will declare his Spirit unto them that truly love him; which indeed I may truely ſay, I have not done, but have erred againſt his Word, for which I have great cauſe to mourn for; but I hope he may be my God, who will be a God to them that truly ſeek after him in Spirit and in Truth, who did put them words into my mouth which you deſired me to ſend you word of, and no body elſe. But as for the coming of Chriſt, I underſtand it to be two divers wayes: Firſt, His coming in the hearts of his people, to purge and purifie them: Secondly, His coming on the Earth, when he ſhall ſet his People at liberty, and ſhall deſtroy all Kingdoms that will not obey him, and he ſhall ſet up himſelf a Kingdom. Dan. 2. 44. And by his Judging the Earth I underſtand, when all both quick and dead ſhall ſtand before his preſence, when he ſhall ſever the bad from the good, and ſhall ſay to them on his right hand, COME YE BLESSED OF MY FATHER; But unto them on his left hand, GO YE CURSED into hell fire, prepared for the Devil and his angels. And to be an out ſide Profeſſor, I underſtand it to be one, who makes a ſhew of Chriſt, but they be not ſo in their hearts. And I underſtand the Traditions of men, to

His ſecond Letter at large, in anſwer to his friend.

be their following after the Lusts of the Devil rather than the commands of God, which things I have not been told of. I would desire you to excuse me for not dating my Letter, and desire you would write unto me to unfold them to me more than I can do, which I hope may be made of use unto my soul: So I remain,

Your much obliged Friend,

Caleb Vernon.

A Letter to his Father.

Dear and much honored Father,

I Received your kind Letter and good Instruction, for which I thank you, and hope it may be made good indeed to my soul, and that I may esteem the Word of God above Gold, *yea above fine Gold*, who is the Maker and Creator of all things, whether in Heaven or in Earth. *Dear Father*, This is a day when the hand of violence is reigning over the People of the God of *Jacob*, but the time will come when he shall come from *Mount Sion* with ten thousand of his Saints, to execute

execute Judgement in Righteouſneſs and Equity. O that my ſoul might be viſited from above, that I might mourn and weep over the ſins of my youthful daies! Oh that I might remember my Creatour in the daies of my youth! *Eccleſ.* 12. 1. O that we might have the dread and fear of the Lord upon our hearts, and that wee might not bee afraid of men that can kill the body, and can do no more, but rather let us bee afraid of him that can caſt both body and ſoul into Hell-fire, where there ſhall be evermore weeping and gnaſhing of teeth. O that wee might be fitted to lay down our Lives and Liberties for Chriſts ſake! O what a glorious thing would it bee for us to bee ready upon our Watch, waiting for the coming of the Lord God, and that we might not ſay *the Lord delayeth his coming*. Oh that the Fountain of Righteouſneſs might bee opened to us in Chriſt Jeſus, who laid down his Life on the Croſs to ſave poor ſinners; much more ſhould we be ready to lay down our Lives for him, without whom we ſhall be miſerable and naked. The great Love and Kindeneſſe which is beſtowed upon poor ſinners would make us willing with the bowels of compaſſion

which

which Christ hath bestowed upon us, I remain

Your dutiful and obedient son,

May 2*d*
1663. *C. V.*

Another of his Letters to Mr. *R. D.*

Dear Sir,

I *Received your kinde Token, for which I humbly thank you; and hope I shall learn it, and accept of it as a thing I hope may encline my heart more & more to remember my Creator in the daies of my youth, that I may not only have it in my head, but treasure it up in my heart, that it may stand me in stead for the time to come, when the best of enjoyments of this life shall fail, and all things shall pass away, but the Word of the Lord endureth for ever.* Heaven and Earth shall pass away, but not one jot or tittle of the Word of God shall pass. *Oh that wee might bee keeping and laying up the VVord, that we might not lose it, but lay it up for the time to come, when we shall be called to an account for what we have done in the daies*

of

of our life: Oh therefore ſhould we not be watching! for we know not in what hour the Lord will come, Mark 13. 35. *The time is haſting, it is but a little while when he that ſhall come, will come, and will not tarry*, Heb. 10. 31. *It will be a ſad day to them which are Chriſtleſs, when they ſhall cry to the Rocks to cover them from the face of the Lamb*, Rev. 6. 16. *but unto the righteous everlaſting joy. So I remain,*

Your much obliged Friend,

June 27. 1663. *CALEB VERNON.*

And being removed to *Newington*, (& now no more expoſed to ſuch private hoſtility) he went more chearfully to School, and profited exceedingly in the *Latine* tongue, making entrance alſo into the *Greek* that Summer; but finding the opportunity of hearing the Word there uncertain in the Winter, for the ſake of it, and his Fathers imployment in *London*, the Family was removed thither, where he was improved, without more intermiſſion, to great proficiency in the *Greek* and *Latine*, ſo as both his able Teachers, as all with whom he was, have ſaid, they never had any more apt of his age, nor did any

with whom he was, ſee cauſe to uſe correction unto him, who yet, to his Parents trouble, had loſt much time by ſuch removes, and amongſt more civil School-fellows (having alwayes averſneſs to play with profane) grew too ſecure.

Being at peace among civil School-fellows, he was leſs ſerious, but revived under the Word at London.

But when the Child *Caleb* was as a tender plant now again more frequently watered with the living ſtreams of the Word of grace, by grace yet in *London*, he grew very conſiderate in his goings, and of his own accord ſo heſitated at the fictions he met with in the *Heathen Authors* at School (eſpecially about God, and Heaven, and Hell, *&c.* which were now on his mind) that though he dearly loved and highly reverenced his Maſter, he did very humbly acquaint his Father with his ſcruple herein, and found favour to have it much removed, to his ſatisfaction and encouragement to further proficiency in Learning, which was his delight.

Scrupled Heathen School-Authors ſeriouſly.

Howbeit, ſome time after being imployed in an *Engliſh* Poetical Exerciſe on a ſolemn Subject, wherein he ſeriouſly uſed Scripture language pertinently; his learned Maſter (he ſaid) obſerved to him he ſhould not be ſo Scriptural, but would have him alter it for a more Poetical dialect; whereupon indeed the Child (as it were

Love to Scripture alayes his love to School, and why?

were astonied and discouraged thereat) of his own accord so abated his delight in Learning, that he went to School then as under some load, which had been as his pastime or delight before.

Hence did he earnestly intreat his Father he might be brought up with him in his own Calling, for which he had Learning enough, to which he was very enclinable, and in which he expressed great aptness with delight, more than to play, upon all idle times. But being returned to School for a season, to attain the *Hebrew* reading, into which he was entring, it pleased God to visit him with sickness, to perfect his compleature for his Bridegroom, as followeth.

Being visited, through surfeit by heat, with a Feaver and Pleurisie, near unto death, in *London*, he had then a more effectual awakening towards Eternal Life, in such lively conviction, self-abasement and savour, as made some about him admire the Grace in which he spake, both of God, and unto him, by Christ Jesus fervently; and his holy behaviour (being much in deep abasement when he was left alone) which encreased savourly in him in the Country, especially upon every solemn opportunity in the word and Pray-

More sick-bed convictions, and the effects.

er with the Family; for finding some recovery at last in *London*, but very low, lean and consumptive (the weather and Sickness beginning to be very hot there) he was carried into the Country to a Garden-house in *Battersey*, where his Father fairly acquainted his Landlord with his judgement in Religion, and troubles therefore, and his determination yet to maintain meerings in the true Worship of God with his Family and Acquaintance, where ever he came, which was not only agreed unto, but encouraged by the said Landlord, who with his Wife and ancient Father carried it with all seeming respect; insomuch as (the place also agreeing with them) they were near agreement for a tearm of years, but in the mean time the said Landlord privately boasted, that he had been at *Ewel*, and had been prompted to give the said *Vernon*, *&c.* disturbance, (which yet he said he would not molest for all this world) which saying of his being frequently repeated, caused some demur in the said *Vernons* settlement there, yet he came (as he could be spared from his Patients in *London*) as at former times to his Children, but fearing the weak Child might be under the influence thereof, he was seriously consulted, who desired

Providence preventing Country setling again.

fired earneſtly to come to *London* for the ſake of the precious Word (though the Plague was not much abated there) rather than expoſe his Father to come thither ſo oft, or be abſent from him, or engage his Father into any other parts, having many ſick under his Care; yea, he was much more ſet on being at *London*, that he might ſympathize, as he ſaid, with the ſufferings of the Lords poor viſited People there.

His deſire of return to London, and why.

Hereupon (finding alſo his ſtrength came not forward towards the end of the Summer) they were again brought into *London*. Now it pleaſed God that the honeſt Waterman that brought the Children to *London*, and the Servant that brought this Child (being not able to go) in his armes to his Lodging, immediately fell ſick and died of the Peſtilence, which added to the ſerious mind of the child, though yet he would not endure to hear it called Melancholly, conducing much to his inward rooting in that which could not be ſhaken.

Afflicting providences work ſtill for true good to him.

The firſt Leſſon from the Scriptures in the Family was from *Eccleſ.* 9. 10. *Whatſoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wiſdom in the grave whither*

thou goeſt. From which ſuch Grace, was through the Lord's goodneſs granted to him, that he received more powerful inſtruction from it, with great thankſgiving for it, as that which had much helped and refreſhed him, though his Siſter and Brother eſpecially (in addition to former Grace to them) were awakened thereby with trembling, and in a few dayes after turned to the Lord with full purpoſe of heart, being further helped, by being called upon to call on the Name of the Lord at their meat, which they had not formerly done, and were afraid to do formally; ſo alſo did *Caleb* refuſe to do it publickly then, fearing (he ſaid) he could not perform it acceptably: but immediately his heart ſmote him, and in much humility voluntarily offered to do it as well as he could the next ſeaſon; arguing with himſelf, that it belonged to the Adoption to cry, *Abba, Father*; and to a Chriſtian, not to be aſhamed of Chriſt.

The quickening effect of applying family-inſtruction more particularly.

This motion proved alſo to the great humbling of the other two, and wrought mightily to ſelf-abaſement, in a ſerious ſence alſo, that the firſt fruit of true Converſion was to call on the Lord in truth, and not to be aſhamed to confeſs him: and it was ſoon after manifeſted, that they had

had through grace received the Spirit of Adoption from him, and were help'd to witneſs unto him, unto their admiſſion into his houſe with joy.

Caleb then craved a little Cloſet for himſelf, that he might ſeek the Lord in ſecret more ſeriouſly, which was to his great ſatisfaction prepared; but by daily decay to his outward, grew more ſenſible now of the Winter approaching, but the Spring-time to his inward-man was daily made manifeſt; God was pleaſed to make his weak Bed his Cloſet, and the wearisome nights his ſeaſons of much ſerious conſideration, brought to light daily in plenty of wiſdom, implying true turning to God moſt apparently, not recorded till the viſible decay alſo of his weak outward tabernacle, daily made us fear it was the anointing with freſh Oyl for his Burial: And then his Mother (admiring the wiſdom by which he ſpake) was minded to gather up what fragments ſhe could in writing (without his obſerving it) as he daily dropt them in ſeaſon with ſavour, declaring him to be wholly a new man to the Lord, on whom he now began more to ſee he believed to his ſupport (though his ſeeming reſerved and drooping poſture (after his firſt dayes rejoycing to ſee

The motives to his Mothers writing, his ſayings at laſt.

his Patients in *London*) he would not own to be melancholy, but ſolemn meditation about his eternal ſtate, with hope and ſome joy (yet mixed at firſt with more fears and doubtings; nor could any thing allure him into the Country again, though his Father offered his Company (the Plague and number of his Patients beginning to abate) becauſe he prized (he ſaid) the opportunities of the Word in *London* above life, or hopes of more health elſewhere, ſaying ſometimes with ardency, *A day in thy Courts is better than a thouſand elſewhere.* And thus began, firſt, to open himſelf to his Mother.

Soul-inſtruction preferred before health or life, and the fruit which followed.

Mother, I now begin to ſee the vanity of all things in this life, and it is a troubleſom world; if I were aſſured of the Love of God, I would chuſe rather to die than live.

And having intermitting fits, with wearifom reſtleſs nights, he ſaid to his Mother about the beginning of the ninth month in the morning, with joy; *Mother, I have ſeen the Face of God, and God hath as it were taken me into his Arms this night, and aſſured me of his Love*; mentioning theſe Scriptures following as his refreſhment: *And him that cometh to me I will in no wiſe caſt out.* And, *why art thou caſt down, O my ſoul? and why art thou diſ-*

John 6.

Pſa. 42. 5.

quieted

quieted within me? hope thou in God, &c. *Ceaſe ye from man whoſe breath is in his noſtrils*; ſaying, God had ſhewed him he might not truſt to man for his healing, but look unto and truſt in him; *and whereas* (ſaid he) *I was before very reſtleſs, that I could not lye ſtill in one place, yet afterwards I was at great eaſe, and could lie very quiet though I had no ſleep.* Then cryed he out of his vileneſs alſo, moſt humbly, and ſaid, *I ſee now how I was by nature plunged in ſin and iniquity, but my Lord Jeſus Chriſt* (which he uttered ardently) *hath been a ranſom for me*: and ſpake particularly of the vanity of his mind before his ſickneſs, and bleſſed the Lord for his Viſitation. In the midſt of one fit he ſpake affectionately; *This is my comfort in my affliction, Thy Word hath quickned me.*

Iſa. 2.

Grace giveth eaſe, & begets abaſement.

Pſal. 119.

Upon the fifth of the ninth month he had many fainting fits, but his faith and hope was ſo maintained in the midſt of them, that he ſaid joyfully, *Mother, My fleſh and my heart faileth me, but God is the ſtrength of my life, and my portion for ever*; joying in God, as his God, in variety of pithy expreſſions, ſaying, *How ſad would it be with me now if God were not my God?*

On the 7th of the ninth month his fit came

came as formerly, which at first was grievous, causing him to cry out once, *What shall I do?* but he check'd himself presently, and said, *Why? I know God will help me, and I will trust in him*; admiring much his goodness to him. His Mother leaving him to lie quiet, sent the Maid, but he desired to be left alone: and some time after sending to him again, he sent his Mother word, *he was very sick, but God made it easie to him*; and when his Mother came, he told her, *he was made so joyful through the light of Gods countenance, that though he was very weak as ever he was in his body, yet he could lye still; and magnifie the* LORD *greatly for his grace in chusing him, who was* (he said) *so very vile by nature: And now, Mother,* (saith he) *God hath taken away all my slavish fear; and whereas it was so with me that I could not endure to be in a room by my self, now I care not how much I am alone.* He did particularly complain then of a frothy frame before his Visitation, blessing the Lord again for bringing this Sickness upon him, saying, *For these light Afflictions which are but for a moment, work for me a far more exceeding and eternal weight of glory*: and mentioned the words also in *Rev.*7.14. *These are they which came out of*

Solitary seasons sweat, & slavish fear subdued.

2 Cor.4. 17.

of great tribulation, waſhing their robes in the blood of the Lamb. He ſaid, one ſin of his at *Ewel* had often lain heavy upon his heart, namely, his diſobedience to his Mother once, *not going to bed when ſhe had commanded it.* She told him, ſhe hoped God had pardoned it, and all other his ſins in Chriſt, by whoſe Blood all was done away, and ſhe had both forgiven it him, and had forgotten it: which much ſatisfied him, ſaying, *He hoped God would ſet him on the Rock that was higher than he: And if he pleaſed to ſpare him, he deſired to be found obedient to him, and deſired to be joyned unto his People,* asking his Mother if *J. S.* (who had propoſed himſelf, and he knew was ſuſpended for further tryal) came forward, ſaying, *It would be a ſad thing if he ſhould go backwad in the things of God.* And then much admiring the goodneſs of God to him, ſaying, *How good is it to have an Intereſt in Chriſt now! and how miſerable is the contrary in ſuch a condition as I am in!* and was much taken up with the conſideration of Eternity, ſo that his Mother marvelled at his ſweet diſcourſe at this time, and though his face even ſhined with the grace of God that was on him: he continued in a very heavenly frame of heart

Little ſins lye heavy on a ſincere ſoul.

Great refreſhment by Grace.

to

to the time of her going to bed; and desiring to restrain him from talking more, having had little rest: he answered, *that talk about common things he found hurtful to him, and he wanted breath quickly; but to speak of the things of God was not wearisom but refreshing.*

His encouragement to an honest prisoner.

And the Maid of a worthy Acquaintance in Prison coming to see him, he sent her Master word, *He loved him as he was the Lord's Prisoner; and he was sure God would deliver his Prisoners.* Being asked how he knew that? *He said he had his word for it,* which said, *That he would bring them from the East and from the West, from the North, and from all places whither they had been carried away captives; & he was sure not a tittle of his Word should fail till all was fulfilled*; And that the enemies of the Lord he was sure should be destroyed, for the Word of the Lord had said it; repeating then some words of the 47th of *Isa.* to prove it, and desired the Maid to tell her Master also, *That he was in the place where God would have him to be, and desired him to stand fast in the Lord, and not give way to the Adversary; and desire her Mistris to be content, and not to faint, but consider that God was able to make up all her Husbands losses unto her.*

His

His Father making ready two Larks for him, he ſolemnly invited his Father, Mother, Brother, Siſter, and Couſin to ſup with him, asking his Father, *Whether it was not* Levi *that made a Feaſt to invite his kindred unto Chriſt, when he was converted?* and did in a gracious manner before them give thanks to the Lord, both before and after, in very heavenly and ſavoury expreſſions. His Father then converſed with him about the time and extent of his conviction of ſin; he ſaid, *He thought that work was never through till the time of his laſt coming to London*; though he had prayed divers times before, yet he thought it was not ſo right; but ſince by his Fathers ſpeaking to him and praying with him of late, he was throughly convinced of his undone eſtate by Nature, and upheld much by that word, in *John* 6. 37. And *him that cometh to me, I will in no wiſe caſt out*: and that, Mat. 11. 28. *Come unto me all ye that are weary and heavy laden, and I will give you reſt.* Alſo from *Pſal.* *And ſinners ſhall be converted unto thee*; obſerving that God had mercy for ſuch as had been tranſgreſſors & ſinners. Thenceforth he continued daily bleſſing the Lord from day to day for his goodneſs, but through his Mothers occaſions many pertinent

His love-feaſt, and entertainment of friends.

tinent passages were omitted. He did often this week speak often of his faith in, and desire of the Ordinances of Baptism and Church-fellowship, as his duty, wishing earnestly he might be baptized and joyned to the Lord's Fold. His eldest Sister, and Brother also, about this time propounded themselves, and were accepted upon a satisfactory Confession of their Faith, in that Church where *Caleb* longed to come, lamenting that none would take him up, being perswaded that he had strength to go to them, to witness to the Lord in his Congregation (though he could not sit up an hour for several dayes before:) but seeing that denyed him, he prevailed with his Father to propose to the Congregation, that some might be imployed to hear him then in Bed; and about twelve faithful Brethren being nominated, and a liberty left unto others, (not being too many to annoy the room by reason of his weakness) his Mother went up to see him before, to whom he said earnestly, *Mother, I pray you do not hinder me, for I know God will be with me, and enable me to be baptized; and I do not think I shall be the worse, but rather better in my body; For I am assured God will not suffer any to receive hurt in doing what he hath com-*

His desire of obedience.

His importunity to confess to Christ after he believed

commanded them; but however, if I ſhould die in it, I would not omit it, for I would do what I could. And coming up to him again (before the Friends appointed were come) he ſaid, *Mother, I think I have ſeen a Viſion ſince you went, & God hath exceedingly comforted me, and given in ſuch ſtrength, that if the Maid would have ſuffered me to riſe, I am perſwaded I could have come to the Congregation my ſelf*; and expreſt much longing for their coming to him, who were appointed; ſoon after above twenty came to him, to whom he affectionately complained, and to his Father, that no body would help him up to come unto them, being perſwaded of more ſtrength for that, than for common occaſions; and being ſet up in his Bed, though before his ſickneſs the greateſt conteſt with him, (both by Parents, Maſters and Friends) was his ſhamefac'dneſs, that he could ſcarce ſpeak to a man; he was in this (under much holy modeſty) very undaunted, not caring who or how many heard him, and uttered himſelf to the Company (Candles being ſet on the Bed, and they round about him) after this manner following.

His complaint & impatience.

God ſpake once, yea twice, yet man regardeth it not. Thus it hath been with me in

two

His confession of Faith.

two ſickneſſes; God ſpake to me firſt in my ſickneſs in *London*, about five years agoe, and afterwards at *Ewel* about two years ago, when I grew ſerious, and it ſtayed with me for ſome time, and I betook my ſelf to Prayer in private, and think I had ſome Communion with God therein.

☞ But after I came to *Newington* and went to School, I fell into company, and did again loſe thoſe Convictions, falling to play among my School-fellows, as if thoſe convictions had never been; and now you ſee that made good in *Job*, *The bones that were not ſeen ſtand out*. Since which time God hath more than ever ſet me into a ſerious conſideration of my condition, which began when I was in *London* at my Fathers houſe, before I went into the Country, but I had not ſo much the ſavour of it after in the Country, though I was not there without thoughts of it, and think I had ſome communion with God there, yet I loſt much of that time; but ſince I came again to *London*, things were more powerfully revived upon my ſoul, and when I heard that word from my Father, ſpeaking from that Scripture, *What thou findeſt in thy hand to do, do it with all thy might*, &c. it did afreſh ſet me into a pur-

purſuit after God, and I have been ſeeking after him, and deſire to follow him fully; (here he made a ſtand) It was then asked him, what he had to make out to us, that were to judge of his true faith in Jeſus Chriſt, that might fit him for the Lords Ordinances? He ſaid, God had ſaid to him, *He that cometh unto me, I will in no wiſe caſt out.* But it was asked what he intended by *coming*? He ſaid, *to Chriſt by believing.* He was asked how he would come, and what need he ſaw of Chriſt? He anſwered, *He knew he was loſt and undone by nature*; that Scripture had been much upon his heart, *Eph.2. And are by nature the Children of wrath as well as others; and that in Adam all died.* And that word, *I came not to call the righteous, but ſinners to repentance*; and he had been ſenſible of this. And that word in the *Pſalms* had been of great uſe to him, *And ſinners ſhall be converted unto thee. If ſinners ſhall be converted* (ſaid he) *there is hope for ſuch a one as I, and it is my encouragement to expect good from God.* Then it was asked him, what ſin he was ſenſible of, that he ſhould make uſe of that word, *ſinners ſhould be converted unto thee*? His anſwer was, *HE SAW HE WAS A SINNER IN ADAM BEFORE, AND HAD SPENT*

Pſal. 51. 13.

HIS TIME VERY CHILDISHLY, AND PLAID AWAY HIS CONVICTIONS, And had been frothy, which was his great sin. Then it was asked, what he did when he saw himself such a sinner? He said, *He applied to God by prayer (as well as he could) as a poor soul that needed Christ.* It was asked then, what was the effect of that? He said, *God did relieve him and direct to Christ.* Then he was asked, how long he was under the sence of his sin, before he received this satisfaction in Christ? He answered, *He had some comfort in his Fathers house in* London, *when he lay sick before he went into the Country, but he thought he lost much by being in the Country; but being more serious in his mind since he came last up to* London, *considering also what is said in* Job 33.21. The first Scripture that relieved him in his distressed condition was, *Come unto me all ye that are weary and heavy laden, & I will give you rest.* And afterwards he laid hold on that word, *He that cometh to me, I will in no wise cast out.* Also two other words that have bin of use to him for the confirmation of his hope in God. One was in *Isaiah, I am he that blotteth out thy transgressions for my name sake, I will*

not remember thy ſins. And that in the 73 *Pſal. My heart and my fleſh faileth, but the Lord is the ſtrength of my heart, and my portion for ever.* And another in the 119 *Pſal. This is my comfort in my affliction, for thy word hath quickned me.* Then he was asked how, or to what extent he had received Chriſt? He anſwered, *as King, Prieſt, and Prophet.* Then it was asked, what he had and expected by Chriſt as a Prieſt? He ſaid, *He had been an acceptable Sacrifice for him, and interceded for him.* Then it was asked, what he expected from him as King? He ſaid, *To rule him and defend him.* Then it was asked, if he would be ſubject to him in all things? He anſwered, *Yea, he deſired to be ſo, for he was ſure it was his reaſonable ſervice.* He was asked, what he expected as a Prophet? He anſwered, *That he ſhould inſtruct and guide him, and none elſe* Then it was asked, to what end he tendred his Faith to the Brethren? He anſwered, *That he might be baptized and joyned to Chriſts fold.* Then he was asked, what light he had in Baptiſm? He anſwered, *That that Scripture had been of uſe to him, He that believeth and is baptized ſhall be ſaved.* Beſides Chriſts example as a pattern to us, and *Philip* and the *Eunuch*, inſtancing

that in particular. *If thou believeſt with all thy heart thou mayeſt.* Beſides he mentioned the caſe of the Jayler. Then he was asked, how he could adventure on ſuch a work in ſuch a condition? He ſaid, *He would truſt God, and do what he could.* Then it was ſaid, it may be he might die in the water, what if he ſhould die? He chearfully then ſaid, *Why Death is mine, if I die in it, and it is the work of God, and then it will be known that Chriſt hath ſome that will follow him in difficulties.* But his Father replied, though Child, it be ſo eaſie to you, it will be a trouble to us, we cannot ſo eaſily part with you. *Why Father (ſaid he) If I ſhould die, God can make it up to you, and I ſhall go to Heaven.* His Father then told him the Lord would accept a man according to what he hath, and not according to what he hath not. He ſaid, *He was ſure he had ſtrength to be baptized, and God would give him more.* His Father told, that the ſame Promiſe that was made to them that prayed in the Temple, when God gave them ability to be there, was made to them that had reſpect thereto when his hand hindred. And that which might juſtifie *Timothy*, being a member, to be abſent at *Miletum*, when he was ſick, might excuſe

one

one from coming in being ſick and unable to do what he would, wherein God would accept the will for the deed. To which he readily anſwered, *But indeed Father I know I have ſtrength, and could have come down to day, if any one would have taken me up, and God will give me more ſtrength.* It was asked him, what he propoſed by Baptiſm? He anſwered, I *would obey all the Commandments of Chriſt*, repeating that Scripture, *Repent and be baptized every one of you, in the Name of Jeſus Chriſt, for the remiſſion of ſins.* Then it was asked him, do you expect righteouſneſs by Baptiſm? *O no*, ſaid he. Then it was queried, what he intended by his being baptized? He ſaid, *To put on Chriſt and be obedient to him in all things:* He ſpake alſo of being buried with Chriſt in Baptiſm, as dying to ſin and his own righteouſneſs, *&c.*

Then was inquiry made into his converſation, and he had not been known ever to be addicted to any ſort of vice, and ſeldom to play, being ever delighted in Learning and Knowledge (and on idle dayes pleaſed greatly to be imployed under his Father;) onely the Maid thought that at *Newington* (when he was at School freed from his troubles at *Ewel*) about *His former Converſation.*

the time he complains of himself, he was one time apt to be frothy in play, and sometimes to speak rashly, but never knew any intention to lye, or that he purposely made a lye at any time; but she was grieved more at his lightness for a little time there, than ever before or since his coming from thence, and that he had often lamented it to her himself.

Satisfaction being then declared by all that heard (in the point of his Faith) it was agreed to spread the difficult case of his Baptism before the Lord in solemn Prayer.

A pursuit convivous.

The next day being the 13th day of the ninth moneth in the morning, he said he was something better, and *God had more strengthened him in order to doing his duty*, and once said, *God bid him go forward*; and though he seemed very weak, yet he desired to be taken and laid in the bed, where prayer was to be made all that day, and he attended with great reverence, bearing his fit with great patience then: and usually indeed when he was sickest in body, he would forget the sence of it, by remembring how well he was made in his soul; admiring much that God was his God. Before the end of the day he was carried back to his own

s patience and pport.

Bed

Bed for repoſe, and his Father going to him at night, he ſaid, *Father, pray you have you come to any concluſion to day about my being baptized?* which put his Father (being yet doubtful, and thinking his weakneſs would quiet him therein) to ſome ſtrait what to anſwer, ſeeing his earneſt expectation (having omitted that day to debate it after prayer) but (fearing to diſcourage him) inſtantly replyed; Child, we have not been, nor are not without ſerious thoughts of it, and ſome do more encline to it, and we ſhall yet conſult it ſeriouſly, if you cannot be ſatisfied to defer it. *I pray you Father do* (ſaith he) *for indeed I cannot be ſatisfied, and I would fain be in Chriſts Fold.*

His inquiry after prayer.

He cannot be ſatisfied to defer obedience after Conviction.

The next day being the fourteenth, he ſeemed much weaker, but ſtill minded this (as his duty) with great deſire to be doing it: but (having not been up in many dayes before, but as aforeſaid, from one Bed into another) his Father asked him, how he could think to go about ſuch a work, ſeeing he was not able to be got up out of his bed for a moment (his thigh being then not full four inches about) and he not being able to endure ſo much as a Doublet or Gown upon him, his bones were ſo bare. He anſwered very cheat-

His thigh meaſured, not full 4. inches about.

Chearfully ſheweth all his ſtrength to prevail with his father that he might be obedient.

fully, *He did believe God would help him to riſe to do that his work, and give him ſtrength; and he had ſome already, ſo that he was able to riſe now, if his Father would have him.* To which his Father (thinking it might convince or refreſh him) conſented, and he was taken up in warm Blankets, and ſate by his Father on Pillows upright, well nigh two hours; in which time he had very gracious converſe, and with chearfulneſs ſaid, *Father, the Lord is my ſtrength, of whom ſhould I be afraid? Indeed you are my dear Father, but I have a dearer Father in Heaven. How great mercy have I that I ſhould have ſuch a tender Father in Earth, and in Heaven alſo!* And ſeeing his little Siſter by him (of five years old, which the reſt uſed to call *Mother*) he ſaid to her affectionately, Nancy, *the Lord make you a Mother in Iſrael; O how do I long to ſee Chriſt formed in you!* And looking to his Father, he ſaid, Why indeed, Father, ſhe had many very good expreſſions in the Country, and would ſay to the Maid in a morning, *What mercy is it that we are alive, and ſo many thouſands taken away at* London, *and ſo many little Children.* Then ſpeaking of the Adverſaries to the People of God, he ſaid, *their time is but ſhort:* And being asked, how

Boaſteth in God, admireth grace for temporal and eternal mercy.

His holy converſe.

how he knew that? ſaid, *The Word of God ſayes it*, mentioning that Scripture, *Revel.* 12. *The Devil is come down with great wrath, becauſe he knoweth he hath but a ſhort time.* Two Larks being roaſted for ſupper (whereof he uſed to eat but a leg and a wing at the moſt) He did then very fervently give thanks unto God with higheſt praiſe for that meat that endureth to eternal life, and humble thanks for his daily ſupport, and mercies of every ſort, with great enlargement, both for his work before him, and in praiſe for what had been wrought for him and in him: and when he found he had ſat up to his full ſtrength, went to his bed, bleſſing the Lord, depending upon his Father to come the next day to ſome concluſion about his further obedience.

His uſual meal and chearful frame thereat.

On the fifteenth day his Father went into the Country, and meeting with ſome Chriſtian Friends, improved that opportunity for their earneſt advice, with prayer, ſetting forth his great ſtrait in the caſe; and taking their anſwer one by one, upon what they had heard, both for and againſt it, they unanimouſly adviſed the anſwering his deſire therein, leaving the iſſue unto the Lord, whoſe Wiſdom they judged had engaged the Child herein, beyond

Friends adviſe his baptiſme.

yond any reaſonable objection that could be brought to oppoſe it; only one of them deſired that if he could be taken off by the perſwaſion of his Father he might; but the moſt of them (as his Father, had done) having uſed all Arguments they could to him before, declared they durſt not further object. His Father, obſerving he had had nothing of it from man, but the contrary, and not expecting his life ordinarily a day, and obſerving the Childs oppreſſion alſo through delay herein, and chief revivings, were alwayes in the hopes of obedience (without vanity) counting of the worſt, and exploding any thought of righteouſneſs or expectation of certain healing by it, yet expreſſing he could not dye ſo comfortably in the neglect of it, and often ſaying, *He would do what he could, and was perſwaded God would enable him, that he ſhould not be the worſe for it.* His Father after many dayes revolving it in his mind (the Child being but too dear unto him) did yield his judgement alſo, to truſt God with the iſſue.

Conſiderations of his fathers conſent.

And then imployed one to ſearch diligently for a Houſe near a River, where it might moſt conveniently the next day be performed: but as he returned home, calling on a Chriſtian Friend (whoſe imployment

oyment in Physick was to be respected)
d finding him of opinion he could not
carried thither alive, and sensible of
e great reproach that would follow if he
ed in the attempt, it so far renewed his
oughtfulness, as to entreat that *Friend*
try if he could perswade the Child to
fer it; and his *Father* then going before
to him, found he had been weaker that
y, yet still more impatient to perform
is, as his duty before he dyed; having
uch longed for his Fathers return, saying
ten, *O that I might see my dear Father!*
hen will my Father come? And upon the
ming of any up stairs, *Me-thinks I hear*
e feet of my Father: which was much
s frame in his absence at any time, but
w much more by expecting resolution
rein.

Further objection.

His impatience to obey.

His Father coming, he soon sollicitous-
enquired for his consent, and acquaint-
g him with the concurrence of some
ends to countenance it, he rejoyced
eatly; and smiling upon his Mother, he
id with great ardency and strength, *Mo-*
er, to morrow I shall go abroad now to the
ry of God, and I know he will strengthen
e. But his Father telling him, that a
orthy Friend yet dissented, who would
me presently to confer with him: he
abated

His joy in consent.

His joy abated, but the Objecter admitted.

abated his rejoycing, but readily consented he should come, and was impatient till he came. The Friend being come, expressed his joy in his faith, but gave the very reasons he had often heard from his *Father* and others, why one so weak should be satisfied to forbear; and added, that it was said, *all Judea went out to be baptized*, but he never heard that any were carried our. *Caleb* replyed, *That Christ bid his Disciples go & teach all Nations, baptizing them; but never said, if they be sick and weak do not baptize them.* And persisted in his perswasion of Gods assistance, although a good Gentlewoman then also sought to dissuade him; but after several speeches to him, which seemed to weary him, he looked about him upon the Company, and seemed to suspect they spake but the mind of his father and others there silent, on which he lay down as weary and discouraged, and said (even weeping) *Well, if my Father would not have me, I will not*; explaining himself, *If he was not thought a fit subject.* The friend seeing his countenance so changed, and supposing he grew weak beyond capacity of performing it, (the present day also being tempestuous, and like to be so the day following) said unto him, Well I see I trouble you, I shall-

His great discouragement.

say

ay no more to diſcourage you, but reſt upon it and ſee to morrow, if it be ſuch weather, & you find you have no ſtrength to go, you will be ſatisfied. To which he replied, *Yes, if I have not ſtrength; but I know God will give me ſtrength.* His father obſerving his great dejection, added, It may be, Child, you think he ſpake in our name, & you may think we deſign to put thee off; but he only ſpeaks his own mind in true love to thee and the Lord, as we did, and it is now left to a good iſſue, as you ſhall find your ſtrength and the ſeaſon to morrow; therefore if thou wilt, in a few words commit it unto God. The Friend ſaid, It may be he is too much ſpent: but he accepted of the motion of his Father, and ſitting up again, *prayed very pertinently to the occaſion, beſeeching the Lord to ſtrengthen him, his poor unworthy Servant, in his Will, to his Honour, and help him againſt all the temptations of Satan; praying for Sion, the reviving the Cauſe of the Lord, and helping thoſe who profeſt him to maintain a good profeſſion to his honour; and if it were his Will, to give him a good day to morrow to witneſs to him, and order it for his glory.* At which the friend and all the company were well contented as a good concluſion of it.

His confidence.

His prayer on the occaſion.

The

The night continued tempestuous, and he called often betwixt his slumbers, what weather? and the answer still seemed to daunt him; but the morning appearing calm and Sunshine, beyond any day long before, confirmed him, and he was willing to rise often, as impatient to go; but being deferred till noon, and finding his body but weak, he desired not to rise till the very instant of going, but would not yet be with-held by his weakness, saying, *I will lye still that I may have strength to serve God.* One in his hearing, saying, The place for his Baptizing was very dangerous, where an Aunt of hers was stoned by the Souldiers upon the like occasion; it nothing terrified nor discomposed him, yet did not he manifest any vanity in his strength, but behaved it as one fully resolved to obey to the uttermost, waiting on the Lord, composed for assistance, with his mind very humbly and unmovedly set upon his will.

Weather favoureth.

Tells undauntedness with humility.

The Coach of a certain friend being lent him, and two other hired for the company, some other friends going on foot; there was one went by to help, in any occasion of fainting expected; and he, with his Father, Mother and Gentlewoman, (who the night before endeavored to dis-

swade)

ſwade) and his Brother who was to be baptized with him, went in that Coach, where pillows were appointed for his eaſe upon the laps of two of them, but in ſtead of lying down, or being weary, he deſired to ſit up, and ſat up right all the way chearfully; and as ſoon as he came out of the Gate, ſaid heartily, *Father, me-thinks I begin to be very hungry, I would I had ſomething to eat*; His Father ſaid, there was Cordial, or Sack, or Harts-horn-Jelly; but he refuſed thoſe, and deſired ſome bread if it could be got, which he had not eaten of a moneth before. And a rowl being obtained, he ate heartily and drank after it, calling for more of it again by the way, and found himſelf much ſtrengthned, for which he praiſed God, as for fitneſs to ſerve him, fulfilling his hope. *His extraordinary aſſiſtance, & thankful obſervance.*

His fit came not that day viſible as it had done for many before, but being come to the place, as he ſate by the fire, much company coming, his Father whilſt he was making ready, ſpake to them from *Acts* 21.14. *And when he would not be perſwaded, we ceaſed, ſaying, THE WILL OF THE LORD BE DONE.* Giving a brief account of the occaſion, with the Objections and the Anſwers, and Concluſion thereupon. Then deſired now to *The preparation.*

witneſs

witneſs to it as the will of God, ſhewing the Commands for it, Signification of it, and Ends that ſhould be propoſed in it, deſiring they might be in them, and that Preſence which might make it to both his Sons the Communion of the Death and Reſurrection of Chriſt to ſuch a putting him on (in the virtue of all his Offices) as might manifeſt their being as it were thenceforth new-died with, or tinged into Chriſt, to their favour of him in all things, in newneſs of Nature and Life. And then being carried down, the Adminiſtrator (being ready) received him into his Armes, but feeling him ſo light (and ſuch a parcel of dry bones indeed) it tried his Faith unto ſome holy trembling; to whom the Child ſaid, *I am not afraid*; and was very conveniently and ſpeedily baptized, his Father ſtanding ready with a warm Blanket to receive him, beheld him (going back) as of a well pleaſed and indeed ſhining countenance, ſaying as ſoon as he could ſpeak, I *am very well, Father*. And being laid dry on a bed (but his breath very ſhort through diſturbance, in changing the clothes) he deſired to lie a little ſeaſon, being very cold, and it ſeems had a little ſpice of a cold fit, which began before whil'ſt he was making

His grace in and after the Ordinance.

making ready (though his Father heard not of it till after) and indeed a ſentence of death ſeemed to bee upon him in his Fathers eſteem, who whileſt thankſgiving was returned by the brother who baptized him, ſpake often to the Childe ſoftly to ask how he did, who ſaid, *I can ſcarce take my breath it is ſo ſhort, but I ſhall be better after I have lain a little*; and in half an hour or thereabouts ſate up cheerfully, and himſelf returned publick praiſe ſolemnly before them all, *for the aſſiſtance of ſuch dry bones in his ſervice; alluding to the dry bones of Iſrael.* Prayed likewiſe earneſtly *for Zion, deſiring the repairing her deſolate and waſte places, and earneſtly for their ſtanding faſt, who had put on Chriſt that day, or lately, that they might never bring diſhonour upon ſuch a holy profeſſion.*

An humbling ſentence of death.

His eminent reviving, and reverent publick thanksgiving and prayer.

And being again in the Coach, ſeeing an old Friend there preſent, called to him, *and entreated him to ſerve the Lord:* And being on his way, *rejoyced in the goodneſs of the Lord that had carried him (according as he beleeved) through his will. And now Father, it will be ſeen, ſaid he, that God is greater than man.* And by the way home called for warm Ale at an Inn, and continued better than in many daies before, acquainting his Father and Mother, *That*

His joy in Gods aſſiſtance and experience of it, when he could not expreſs it.

he had very great joy in Communion with God coming up out of the Water, when he could not expreſs it, his breath failing through ſome water that went into his mouth (which he merrily ſaid, *he had forgot to ſhut*) and being come home, and laid in his bed, after a little quiet he appeared more lively than before (nor had hee any longer any cold or hot fit that day, which had not miſſed to hold him ſeveral hours for many daies before;) and ſaid then again to ſome friends, whom he deſired might ſup in his room. *Now I hope Mr.* B. (meaning the friend who laſt diſſented) *will be convinced that the power of God is greater than the wiſdome of man*, ſaying, *he was never ſo well in his life* (viz.) *in his ſoul, and better in his body than before he was Baptized.* He then deſired he might ly with his dear Father and Mother that night. And did acquaint them again, *He thought hee ſaw the glory of God when hee came up out of the Water*, and was very ſweetly refreſhed though hee was not able to expreſs it.

His hope on the behalf of God for the friend who laſt objected.

The next day, being before appointed for Thankſgiving in the Congregation, upon the choice accounts of healing above fifty of them of the Peſtilence, and adding lately towards the repair of the

Breach

Breach upon them (by the death of twenty eight) above twenty, ſuch as is hoped ſhall be ſaved, and that ſome of them ſaw of their Children, through grace, walking in the Truth (than which, a great Apoſtle had no greater joy) His Father went to attend the Lord in his Courts on that day, intending to revive the Lords afflicted Remnant with the account of his gracious addition to their cauſes of Joy; but his Mother ſtayed with him; on which day, it pleaſed God for the humbling of them and his People (who might elſe perhaps have been ſubject to have been lifted up) to renew a freſh ſentence of death upon him, by general indiſpoſedneſs, and ſubjectneſs to fainting, ſo that his Mother feared his diſſolution that day: ſhe thought he appeared weak in the morning after his Father was riſen, and asked whether he ſhould ſtay with him? he ſaid, *No, Mother, I had rather hee ſhould go about the work of the Lord; and hee deſired his Father that he might be prayed for, that as he had put on Chriſt, ſo he might grow up in him among his People.* But after his Father was gone, he lay in the forenoon as if he had been dying, and the Friend Mr. *B.* aforeſaid coming in, told his Mother: thought hee was a drawing on, and th

2 John 4.
3 John 4.

Another humbling providence in his renewed weakneſs,

there would bee little alteration ſeen in him till hee died. She deſired to know what ſhe ſhould give him? He ſaid if he were his own, hee ſhould give him nothing more; but about noon hee was again ſuddenly revived, to the great admiration and refreſhment of his Mother, to whom he ſaid he was *now pretty well, but troubled with ſhortneſs of breath*, and deſired to dine with her and his ſiſters, and then did eat more with them, with chearfulneſs, than he had done at once for many days before. He took then occaſion to ſay to her, *He had reſigned himſelf to the Lord, and Life or Death was alike to him, but my greateſt trouble, if I ſhould dye now (ſaid he) is, the ſcandal that, I am afraid, will be caſt upon my Father and Mother, by the world, which, he ſaid, did lye in wickedneſs, who would ſay, they had killed me by ſuffering me to be Baptized; whereas I am not the worſe, and I know if I die now, I ſhould have died if I had not been baptized; and afterwards he ſaid, I am willing to live if it pleaſe the Lord that I might ſerve him among his people.* But had afterwards ſeveral faintings that day, and ſpake little; but towards the Evening enquired for his Father, who had occaſion to ſtay later than he intended, hearing he was better than when he left him,

His tender care of the Name of God, & his Parents *if he ſhould dye ſo ſoon after Baptiſm.*

by

by a Meſſenger he ſent, who received the account of his chearful condition about noon, but not the alteration. But calling upon the Friend aforeſaid, who had ſeen him in the Morning, was acquainted with his opinion, he was drawing near his end, whereat he haſted to him, and found him very low indeed and cold, and underſtanding his Mother had omitted (upon the advice of the friend) to uſe any thing, being tender of diſturbing him, his Father (a little grieved thereat) applied to his Lips and palms of his Hands, the refreſhing he uſed to bee releived with, and inwardly a little of his uſual inoffenſive revivers in a ſmall quantity, and cauſed cheriſhing fumes to ſimper on coals in his Chamber, which with the Lords bleſſing (together with the content of his Fathers company) greatly reſtored him, and he was cheerful and diſpoſed to converſe. His Father asked him then whether he was not ſorry he had been baptized now? *He anſwered no, he would not but have been baptized for all this world, & ſaid he was ſure he had got no hurt by it, but told his Father he had been very ill that day.* And when he could ſcarce ſpeak, hee was ſo weak, hee heard his Siſter *Nancy* ſay, *Who ſhall have* Calebs *Bird when he is dead?* But, ſaid he,

His ſtedfaſtneſs under weakneſs.

Father, I ſhall not think of dying yet, but if I do, I will give it to my Siſter Betty, *who hath none, for* Nancy *hath one already.* His Father asked him, whether he thought he ſhould live then? *I know not, Father* (ſaid he) *for I have reſigned my ſelf to God, but he is able to recover me.* His Father having prayed once with him before, he deſired him again at parting to recommend him to the Lord, and hee left him chearful: He had but little reſt, yet no more fainting fits in the night; and in the morning ſaid to his Mother, *I have been dying twice this night*; and to his Siſter, *Tell my Father I live ſtill*; who when hee came to him, found him in a ſweet compoſed frame, and diſpoſed to converſe, ſaying, *Father, how doth the World lie in wickedneſs? And now Wiſdome calls to her Children, How long ye ſimple ones will you love ſimplicity, and fools hate knowledge?* And ſpeaking another time of the joy of the Wicked, he ſaid, *there will bee ſhameful ſpuing upon all their glory.*

His familiarity with death by Grace.

His pitty for the world, and diſeſteem of their glory.

His Father having occaſion to write in the room, did not preſently entertain diſcourſe with him, but after ſome time of ſilence, he ſaid, *Father will it not diſturb you to talk with me?* He ſaid, No Childe, I will come to thee. Then he ſaid, *Father,*

His modeſt beſpeaking holy converſe to

I

I finde my ſelf greatly comforted in God; I was once without him, and now ſee what it was if God ſhould have cut the thread of my life: and now I wiſh I might warn others, and do good whileſt I live. His Father breakfaſting with him, he did in a very lively ſort enlarge upon the ſure mercies of God to his ſoul, praiſing him much for his goodneſs in enabling him to do his Will, and for his Parents tenderneſs to him, begging the Lord would not ſuffer it to go unrewarded; and that if it might pleaſe him to ſpare his life, he might be helped to acknowledge it; and praiſed God, that hee ſhould have a tender Father in Heaven, and tender Parents on Earth too, in ſuch a condition.

He expreſs his ſenſe of mercy with joyfulneſs.

That day hee gave all his toyes to his little Siſters, ſaying, *if he ſhould live he hoped he ſhould never minde ſuch things.* His Father told him, the Congregation had condeſcended to appoint a Church meeting with him that evening, that he might have the priviledge of the Lords Supper, wherein to the eye of Faith, Chriſt would bee evidently ſet forth, crucified before him, for his conſolation; which he accepted thankfully, and ſaid he would lye ſtill to preſerve his ſtrength thereunto: and when

He puts away childiſh things

Approacheth reverently to the Lords Supper.

the time came, his father ſpake briefly from *John* 10. *I am the door; by me if any man enter in he ſhall be ſaved.* Hee attended with very great diligence, and partook with great reverence, ſitting up in his bed to attend, and afterwards humbly deſired thanks might be returned to the Congregation for their love and care herein.

The next day, being the firſt day of the week, his Father tarried at home with him, and enlarged upon the latter part of theſe words *(viz.) And ſhall go in and out, and finde paſture:* ſetting forth in more variety what a ſoul (entring in by Chriſt as the door, and going out of himſelf, the World, &c.) found in God to feed upon, eſpecially upon the new Covenant in Chriſts Blood: and in the end hee ſaid, *God hath comforted me greatly with what hath been now ſpoke*; And going to reſt chearfully, intreated that company might not have recourſe to him, ſaying, *he would keep his ſtrength now for the next day, to enjoy the benefit of ſome Friends who intended Prayer in his Chamber*; and he had a good night.

His comfort encreaſes in the Word & Prayer.

On the twentieth hee was comfortable in the morning, and brake faſt chearfully with his Father and a friend, returning thanks very graciouſly, and then reverently

rently attended in Prayer the moſt of that day, being filled with the ſenſe of the love of God, and ſaying ſometimes to his Mother fervently, *God loves me Mother, and ſometimes I love the Lord.* But in the afternoon the Friends retired into another room, that he might take reſt, but his little Siſters remaining in that room, hee called to the eldeſt of them (being ſeven years old) and ſaid unto her, *Mary, come hither, have you got any good by being prayed for to day?* obſerving to her ſhee had been particularly mentioned in prayer. She anſwered, *I hope I have.* Said he, *Mary, if you ſhould dye now, what do you think would become of you?* She ſaid, *I do not know.* He replyed, *it is your great concern to follow God that ſo you may know*, with many other words inforcing it: and it is obſervable, that from that time ſhe hath been ſerious ſo as never before, and pondered his ſayings in her heart.

His ſeaſonable & ſerious queſtions to his Siſter, and the ſucceſs through Grace.

At night his Father ſupped with him upon a ſmall Bird, and afterwards he returned thanks; a Phyſician coming in whilſt he was ſpeaking, and looking in at the Beds feet with his hat on, he enlarged his deſires, *that God would ſtrengthen him his poor creature, that he might never bee aſhamed to confeſs him before men, who ever they*

His prayer after meat.

they were; and desired his Parents might be helped to resign him up to God, and that he might always have refuge for rest unto Christ; being earnest for Sion, with sense of her low estate, (as he was almost in every prayer:) and that night hee rested well. Some Friends had thoughts on the advice *Jam.* 5. 14. compared with *Mark* 6. 13. wherewith his Father acquainted him, and hee desired time seriously to consider of it; and the next day, being the 21 of the ninth month, hee seemed yet more hopeful, and then desired a dayes time longer to weigh it; but being told, a Friend that might be concerned about it, would not be in Town after that day, he then gave his thoughts by way of Query humbly, *Whether it should be administred when one was mending before? being careful lest it should reflect on so solemn an Appointment; for he felt himself now mending, and therefore had the less clearness therein, but if hee grew worse, hee should have further thoughts of it.* And after he invited that Friend and his Father to Breakfast, when he prayed and praised God, to the great refreshment of their souls.

His answer about Jam. 5. 14. *being doubtful therein.*

His Mother being gone down with his Father, and he feeling some weakness, desired then to rest; but noise being made among

among the little ones, to his disturbance, and his Mother coming up, heard him speak to the Maid and them with some trouble, in these words; The Word of the Lord saith, *To him that is in affliction pitty should be shewed by his Friends; but you take the ready way to hurt me: It is well for mee I have such a tender Father and Mother, or else it might be worse*; and complained a little of them to his Mother, (which he never did before) and said, *his strength did fail him, but God would never fail him.* His Mother reproving the disturbers, left him to rest, which he did; but awaking towards night, expresst much admiration at the goodness of God to such an one as hee, and said *his bodily strength was little, he was upon the brink of the grave, and his breath almost gone if he spake but a little; but he knew if he should dye, he should be received into the Arms of the Lord.* And after a little time grew pretty chearful, and desiring to sit up in his bed, called his Cousin and little Sisters about him (who had partly occasioned the noise of his disturbance) and with his own hand cut out some of his Jelly and gave unto them, intending himself to sup with his Father, but hee being prevented of coming up to him, he gave some of his small

How he expressed his provocation.

Admires Grace, & signifieth his Assurance.

His reconcilement and entertainment of those he had reproved for molesting him.

small Bird also to them all, and then spake to them (when they had supped) in these words: *O the sweetness of the Love of God did you experience it as I do, you would esteem it more than all the pleasures you can enjoy.* And with vehemency (to his Mother, Servants, Cousins and Sisters admiration) said further, *O my dear Sisters, I long to see you converted! O the damned in Hell! how would they improve it, but it is too late: O therefore whilst you have time, before the evil day comes, take hold of the Righteousness of Jesus Christ, and make sure of the Love of God: What will you do upon a sick bed without it? O my dear Sisters! my bowels yern for you: I hope I am sure of the Love of God; and if I dye this night, I shal go to the Lord, and be with him for ever. O that you knew the sweetness of the Love of God as I do! Christ will make you rare without compare.* And now I call to minde some of Mr. *Chaves* Verses, saith he (whereof having many more in his memory, he repeated to them these)

The 2d course for their souls.

The sweet fruit of his own Assurance humbly brought forth, to encourage them to feed.

If comliness I want,
His Beauty I may have:
I shall be fair beyond compare,
Though cripled to my grave.

His wholsome Melody at the end.

And

And if above it all
To Christ I married be,
My living Springs, O King of Kings,
Will still run fresh in thee.

His Mother then said, And do you remember Childe, what he saith of young *Isaacs?* Yea, Mother, said he; and then further repeated some of these concerning youth.

Young Isaacs *who lift up their eyes,*
And meditate in fields;
Yong Jacobs *who the Blessing prize,*
This Age but seldome yields.
Few Samuels, *leaving youthful plaies,*
To Temple-work resign'd;
Few do as thee, in youthful daies
Their great Creator minde.
How precious Obadiahs *be!*
That feared God in youth:
How seldome Timothies *we see,*
Vers'd in the Word of Truth!
Few Babes and Sucklings publish praise,
Th' Avengers rage to binde!
O then in these your youthful daies
Your great Creator minde.
Few tender-hearted Youths as was
Josiah *Judahs King;*
Hosannah in the high'st, alas,
How seldome children sing!

Youths

Youths rarely ask for Zions *wayes,*
Th'had rather pleasure finde;
But O in these your youthful daies,
Your great Creator minde.
What Children Pulse and Water chuse
Continually to eat,
Rather than Conscience should accuse
For tasting Royal meat?
Should you not bow a King to please,
Though tortures were behinde?
Oh then in these your youthful daies
Your great Creator minde.

Much more with affection and fervency he uttered to them, and then (being weary) he laid down to rest, and said, *Oh Mother, slighty convictions are dangerous; temptations lead to sin, and sin bereaves of all good.* And to the Maid (who had kept him from his Cradle, and instructed him till he came to his *Latine* tongue) *HONOUR, I hope God will work a work of Grace in you, and make you that you shall not be ashamed to confess him*; and then blessed the Lord for his own mercy in his Parents, with many endeared expressions (especially for their care of his soul:) afterwards said unto them all, *The Lord keep you, I desire that the Lord may keep you all.* And his Mother staying by him, he

His gracious farwel at parting with his Guests.

said,

ſaid, *Mother, I love your company dearly,* and ſo ſpeedily fell aſleep, and ſlept comfortably the greateſt part of that night.

The two and twentieth day he brake-faſt with his Father, and (as their manner was of late) one of them began, and the other ended with bleſſing the Lord; wherein *he very thankfully owned his great ſupports from God, and ardently deſired if it pleaſed the Lord to ſpare him, it might be to ſerve him faithfully in his Generation.* That day he was perſwaded to riſe a little in Blankets, whilſt his Bed was made, when he ſaid, *I feel to my ſelf like a peice of earth. I am as nothing*; and admired greatly the power of God keeping him alive. Being laid again in his bed, he ſaid. *I feel my ſelf very weak, but I am kept alive by the mighty power of God*; ſaying, *Father, God is very good to me indeed: the Lord loves me I am ſure.* And to his Mother, *Oh how am I refreſhed, but if God were not my God what ſhould I do now.* His Mother asking him how he had done to day, he ſaid, *Indeed Mother I have been ſupported very much to day*; *Oh this is a troubleſome world a vain world, nothing the eye beholds can ſtand us in ſtead; I can now triumph over death, God hath enabled me, I would not now be without what now I enjoy for all the world.* Mentioning

when he was weak than he was ſtrong

oning that Scripture, *Greater love can no man ſhew, than for a man to lay down his Life for his friend*, &c. And that, *bleſſed are the dead that dye in the Lord, they reſt from their labours*, &c. And expreſſing his affection to his Parents (which he did often) he asked his Father affectionately, the meaning of that Scripture, *But for a good man, one would even dare to dye*; and ſo applied to ſleep in much peace and joy.

The twenty third day he complained of ſome weakneſs in his body, but ſaid, *He was ſtrong in God* but deſired ſome living creature might ſtand on the bed by him, to prevent Melancholly thoughts, when he could not reſt: being asked, what? *He ſaid, a young Lamb, Pigeon, Rabbit or any thing*; but a *Squerril* being named, (hoping it might eaſily be procured) he was earneſt for that, having, he ſaid, never ſeen any but once in the field. Some were immediately imployed to procure one (at any rate) but all failed, and his mind ſeemed to run ſo much that day, and the next upon it; that his Father ſaid, why doſt thou ſo much deſire it? He ſaid, *I find my ſelf inclining to melancholy, and I think ſuch a thing would be pretty company for me, and therein I may ſee the workmanſhip of God,*

His hankering after a living creature and why.

but

but I truſt nothing ſhall evermore take off my hearts from God.

At breakfaſt with his Father he had ſavoury diſcourſe, ſome of which his Father ſet down, when he went out from him in his own words, whilſt they were in memory *(viz.) Oh Father, God greatly ſupports me, I would not be without the love of God now for all this world; if I die now, I hope I ſhall meet with you in Heaven, which is beſt of all.* His Father ſaid, Doſt thou think thou ſhalt die? He anſwered, *I cannot tell Father, but I expect it, for I have reſigned my ſelf to God.* His eldeſt Siſter coming to him, he ſaid, *God hath done for us, what man could not do,* (with his eyes lifted up with holy admiration) ſaying alſo, *Oh how ſad is it with thoſe that have not God!* That day being taken up a little, to have his bed made, and finding it troubleſome (all his bones being ſharp as if they would pierce his skin, having no fleſh to interpoſe in any part) he uttered a word ſavouring of more wearineſs and impatience than any before, namely, *It is better for me now to die than to live.* His Father ſaid, nay Child, be not weary of the Lords hand, who hath done ſo great things for you. He accepted the Exhortation, ſo as to be preſently abaſed for it,

His diſpoſition ſuitable to true reſignation.

A little impatience begetting ſpeedy and deep abaſement through grace.

and did then (upon occaſion of taking refreſhment) ſolemnly pray for pardon of the raſh word he had ſpoken (as he called it) *humbly begging more patience that he might be kept from repining; and owning the great goodneſs of the Lord to him his poor unworthy ſervant.*

Being laid in Bed and asked how he did, he ſaid, *His Bones were ſore, and he was weak in his outward man, but ſtrong in God;* and indeed he very ſeldom complained or ſighed. And when at any time his Father did remember him what God had done for his ſoul, he preſently forgot his pain, and was refreſhed with very ſenſible acknowledgement of the favour of God; ſo that ſometimes when he would ſay *his Bones were ſore*, his Father would reply, I Child, but your ſoul is not; to which he would ſay, *No Father, God is very good to me*, and dwelt ſo thereon as to forget pain. And ſpeaking of the Love of God, would ſay often chearfully, *now I experience it*: He had a pretty good night.

His uſual eaſe in pain.

The 24th day in the morning he was pretty chearful, and brake faſt with his Father, but eating little, he ſaid, *I do not live by bread onely.* His Mother asking his conſent to go abroad, he was very deſirous of her ſtay with him; but when he heard

heard it was for prayer, he did more freely part with her. His Father ſitting in the Room; he ſaid, Father, *God hath ſetled my mind greatly this day, and I have nothing now to hinder my joy in Chriſt Jeſus. But Father* (ſaid he) *Though God hath ſweetned death to them that he loves, yet do not you think that death is trouble ſome?* His Father replied, Yes Child, a little to the fleſh: to which he anſwered cheerfully, *Yea Father, and was no more ſolicitous.* He was willing in the Evening ſome Chriſtians might meet in his Room, and (finding himſelf weak) deſired them to pray for him; being asked what he deſired, he ſaid, *That he might live in Gods ſight.* His Father asked him, if he did ſtill freely reſign up himſelf to the Lords diſpoſe for Life or Death? he anſwered chearfully, *Yea Father.* His Father further asked him if he had met with any aſſault againſt it? he anſwered, *No, he had not:* But ſhortly after he had a faint fit, in which he called to his Father to come quickly to him, and ſtrove under ſhortneſs of breath; but as ſoon as he could utter himſelf, *He admired God as his God, who had dealt wonderfully with him*; and ſaid, *He would truſt in him.* Again repeating, *Pſal. 73. 26. My fleſh and my*

His ſetled mind in ſuppoſing diſſolution.

heart faileth, but God is the ſtrength of my heart and my portion for ever. And being laid to reſt by his Mother, he ſaid, *Good night Mother, I will go to ſleep in Jeſus.*

The twenty fifth, having had little reſt in the night, he was weaker, and without appetite to any thing, yet deſired to eat ſomething with his Father; and becauſe he liked nothing but fleſh, a Partridge was made ready, but when he ſate up to eat, was ſeized with a violent tedious fit of Coughing, which wearied him, and indiſpoſed him to reſt, labouring long under ſhortneſs of breath, making him ſigh (which he uſed not to do) but being asked often how he did? ſtill anſwered, *Weak, or very weak in body, but ſtrong in God.* He was averſe to taking any thing; but his Father deſiring him ſometimes to take ſome pectoral refreſhing, he would ſay, *Yea, dear Father, I will never be diſobedient to you, nor my dear Mother* (having indeed delighted to ſerve and pleaſe them before play at any time.)

Suddenly grows weaker, but ſtrong in God.

At night he deſired to ſup with his Father, but finding his ſtomack fail, he asked, *If he might not have a Sillabub*; which was ſpeedily made, and he drank of it warm to his relief, and his Father ſate up with

with him late, but having (at twice) too eaſily obtained ſome of the cold curd which he hankred after, (when his Father was gone to bed) it fell out that night proved very reſtleſs, and worſe than any to him before; at which his Father being grieved next morning (eſpecially with the Maid that gave it) he obſerved it to his very great grief at himſelf for taking it; which his Father earneſtly endeavoured to aſſwage, "Expreſſing that it was not "any thoughts of his diſobedience that "troubled him in the leaſt, for he had "been a pattern in dutifulneſs, but he was "grieved that any thing ſhould be hurt- "fully applied to him, ſo very low be- "fore; not (ſaid he) but that others in "Conſumptions pleaſe themſelves more "in hankering after many things hurtful "to them, but that he longed his precious "Tabernacle, redeemed of the Lord, "(and ſo reſigned to, and ſupported by "him) might not by any means be ex- "poſed (through the indiſcretion of any) "under his care, but expreſt his hope, "that if he would try to get reſt, it would "do him no hurt. At which he ſeemed to be quieted, and then his Father did, by his free conſent (after ſhort prayer with him, and affectionate expreſſion of love to

An humbling providence by the hand of one who dearly loved him.

him) goe abroad, and returning ſooner than he intended, found the poor Child in his abſence had been an hour much lamenting himſelf, as having been diſobedient to his dear Father, diſturbing himſelf greatly, that he ſhould deſire and take what he knew his Father (conſidering the toughneſs of his flegm, and weakneſs of his ſtomach) durſt not allow him; and in this moleſtation of his mind, Satan came to diſcontent him, and calt in his fiery aſſault, cauſing him to ſay to his Mother, *Mother, will God charge the Temptation of the Devil upon me?* She anſwered, No, being not conſented unto, they were not his ſin, nor would they be charged upon him; and asked him what temptation he had had? He ſaid, *To curſe God and die*; *but* ſaid he, *I have reſiſted it.* But lamented his diſobedience, ſaying, *He thought it would grieve him whil'ſt he lived.* His Mother ſought much to ſatisfie him, but he was never ſo moleſted before, aggravating it againſt himſelf, as it had been againſt his Father, ſo careful of him. But when he heard his Father was come ſo ſoon again (through violence) unexpectedly, he was very glad, and in haſte to ſee him, at whoſe coming up he mentioned it again as his ſin and trouble; but having

An hour of temptation.

to his

is n.

having further full testimony of his Fathers true freedom from either displeasure to the Maid, or grief more about it, he was very much eased, and fell into chearfull discourses, but often coveted and pleased himself in his Father's expressions of affection to him; however he had but a weak day, and the next night also very restless and faint, *but still acknowledged very sensibly the great goodness and mercy of God, as his God.*

On the 27th, in the morning, he was yet more revived, and did eat again with his Father, and then prayed after a holy sort, *resigning himself to God, yet desiring with submission, he might live, and warn others to serve him; but however, that he might follow God fully so long as he lived; and was very thankfull for his supports, which he desired humbly might be continued, especially to his soul, to the praise of the Lord.* But about three he had another violent and tedious fit of coughing, which even spent him, under which he expressed admirable patience and great satisfaction in the Love of God, saying often (as his cough would admit him) *the Lord loveth me*, and sometime added, *I am sure*: but his Cough being over, he applied to slum-

His fresh revivings and humble desire for life to gracious ends.

Great patience.

ber, therein groaning much, but in intervals he said affectionately, *Father, you be my dear Father.* His Father asking him how he did? he said, *Very ill, Father, indeed in my body, but well in God.* His Father said, Will you have a little Cordial, Child? he said, No, I thank you, Father, *God is my Cordial.* About eight at night he had a very faint fit, his Mother asked then, how his faith in God was? he answered, *Strong, I hope,* and desired his Father to pray for him; after which he seemed to get a little strength, but had a very bad night again.

His great Cordial.

The 28th day in the morning he was weak, and not willing to eat as formerly, but desiring to lie still and endeavour sleep, rested a little; and being relieved, he was willing to have his head shaved again, (by which he formerly found benefit) which was done without much trouble to him, to his satisfaction; and then desiring rest, his Father sate by him till it was late, and left him better than in two dayes before: after some slumber (expressing his dear love to his Father) he desired the Maid that lay with him, might be hasten ed to bed, when he said to her, *let us sleep together,* but could not rest

till

till about two in the morning, and then slept quietly about an hour, and awakened, as it were refreshed, saying to her chearfully, *now we have slept together indeed*; but instantly a fit of coughing came on him, whereat he said (which he never had done before) *Now I think I shall die:* she said, No Child, I hope not yet: he answered, *Yes, I am going*; upon which he consented his Father might be called up: who coming instantly to him, about three in the morning, he said, *Father, God be with you, I am going now.* His Father (supposing tough Flegm arising almost choaked him, and slipt back) made as if he would be giving something to help; which he perceiving, earnestly said, *Oh pray Father, do not give me any thing; for indeed, Father, I cannot take any thing but it will stop my passage.* The Maid said, he tryed, and could get nothing down, which he confirmed: his Father being not able to refrain (seeing his alteration in countenance, and violent labour by cough) gushed out into tears, which the Child seeing cried out also, and (looking towards him) said earnestly (with weeping) *Pray Father do not weep, but pray for me, I long to be with God*; and desiring again his Father might pray with him, he applied to

His notice of death after refreshing rest, and his behaviour in time of departure particularly.

it

it briefly (in too much trouble;) the Child ſtrove much to refrain coughing, laid himſelf back a little, looked up, and ſeemed to joy fervently; his Mother being alſo then called, came in quickly, to whom he ſaid, (looking upon her when even ſpent) *Farewel, dear Mother, now I am going*; and to a friend coming in, *Farewell, dear Sir*: and the flegm (as it was thought) coming up into his mouth, but carried back again through the length and toughneſs thereof: his Father (contented with his Mother and the Friend's talking comfortably unto him) was in great care for him, and (unwilling to give the Oyl of Almonds and Syrups at hand, through his averſneſs to it) ran down for ſomething inoffenſive for his relief, and coming up inſtantly, ſaw him thruſting, firſt, his finger, and then his whole hand into his mouth, to catch the flegm, and (hearing or ſeeing his Father coming) cryed, quickly (as if he expected to take ſomething) *O Father, what ſhall I do!* but immediately (as his Father came to him) lay back, and looking up, ſaid, *God, God*, endeavouring to have uttered more; but (without groan) his breath failing (as if choaked with flegm) he ſeemed as by conſent, to yeeld up the Spirit, leaving

to

to the laſt a very living evidence of the moſt general change and lively turning to God wholly that his Parents have experienced, whereof theſe fragments (gathered from him at laſt) are but a taſte of the great Grace granted to him in all heavenly wiſdom and knowledge, who being dead yet ſpeaketh, to the great reproof of his Parents in their ſhortneſs to him (and of him) under ſo much longer profeſſion, and for more full improvement of him, whoſe ſwift race (towards his latter end) is impartially ſet forth (uprightly) for the ſake of Youth, and elder than he, that may not yet meet Death (with his Comfort) and Compoſure) ſo conſiderately, hoping one good end of the Lords removing him may be for the more ſafe ſetting-forth this part of an account of him (through grace) to the provoking of many to turn to the Lord, which was the greateſt end of his deſiring to live, beſeeching all wiſely to conſider it, and duly ponder *Eccleſ.* 9. 10. *Whatſoever thy hand findeth to do, doit with all thy might; for there is no work, nor device, nor knowledge, nor wiſdom in the grave whither thou goeſt:* which was through God of great advantage to him.

His Parents evidence upon their experience of him.

The true end of publiſhing this after his death, being his own end of deſiring life.

By

By his near Relation.

An Acroſtick.

C *All to my Burial my Acquaintance young,*
A *nd let them hear what grace hath done for*
L *es them allured be by my ſweet Song,* (*me;*
E *ternal, through unchangeable Decree,*
B *ecauſe* (*through Grace*) *by Faith I am made free.*

V *nto the higheſt praiſe of God on high*
E *xalt the Prince of Peace, in whom I reſt;*
R *edeeming Mercy made my ſoul deſie,*
N *ot only Death, but ev'ry other teſt*
O *f my unfained Love at twelve years old;*
N *o weakneſs, wit, nor fear could make it cold.*

I *n proof whereof bare bones did ſacrifice*
V *nto my Lord, the way this world deſpiſe.*
A *nd had I liv'd* Methuſalem's *long day,*
V *nto Him ſhould my Soul ſubjection pay.*

Pro. 10. 7. The memory of the Juſt is bleſſed.

J. V.

An

An Anagram.

CALEB VERNONE.

Nue Noble Race.

A New *and* Noble Race *he ran ſo faſt,*
That he o're-took the ſwifteſt Saint at laſt;
He ran in earneſt to the Refuge City,
And therein found eſcape, defence & pity;
And underneath the Everlaſting Arms,
Which did ſupport his Soul from fear of harms.
Indeed he ran, as Caleb *ran to find*
The promis'd Land, when Iſr'el *lagg'd behind.*
His Teachers wanted ſtrength to keep him pace,
He out-ran Parents in his Noble Race:
As if the Angels had lent him a Wing
To run with them in Love to Iſrael's *King.*
Like the young Lad which Zechary *ſets forth*
With meaſuring-Line, wherein did lie his worth:
In which the Angels ever do retain
Their glory, as their waiting doth remain,
*Inviron'd in the Word * and Will of God,* | * Pſal. 130.20.
Which was indeed dear Caleb's *choiceſt food.*
And ſeeing he ſo follow'd his dear Maſter,
I would not faint although he ran much faſter;

But

But for my Children and my Soul muſt weep,
That we inſtead of running ſo, do creep.
In twelve dayes and an half from Jordans joy,
He did more than in twelve years ere did I.
But grace perhaps did each day for a year
Seal him a Pattent in return of Prayer
For Life, chiefly, that Converts he might make,
And took him hence for the Election ſake;
That ſafely this might be ſet forth of him,
And he not hazarded hereby to ſin.
For few can bear his praiſe, and few reproof,
But both, I truſt, hereby ſhall now help Youth
To their Converſion, like to Caleb's; *then*
To this diſpoſe of him I'le add, Amen.
But until then excuſe me if I weep,
That yet I live, and Caleb *fell aſleep.*
For elſe I fear great evils yet to come,
And ſuch remov'd that Judgement may have room.
But may the Mouths of Babes Hoſannahs fill,
The Enemy and th' Avenger muſt be ſtill.
The Lord make Caleb's *Cluſter then in truth*
The firſt-fruits of his harveſt amongſt Youth,
And ſtir up Aged too to ſwifter pace,
By this Example in the Noble Race.

J. V.

From a very dear Relation.

An Acroſtick.

CAn Caleb *ſtay when God will have him go*
A *way to* Caleb, *and himſelf alſo?*
L *oe, he a Child, yet Chriſtian did become.*
E *r't pleas'd his Father for to call him home;*
B *ut was no ſooner new-born but he dies*

U *nto the Lord a moſt ſweet ſacrifice;*
E *'ne unto him, that made him twice to live,*
R *ender he did what er'e he had to give;*
N *ame, Spirit, Soul and Body, though but peer,*
O *fferd up all; What could a Prince do more?*
N *ow to the Lord alone be praiſe therefore.*

W. A.

An Anagram.

CALEB VERNON.

An Noble Cure.

THou Lord on him haſt wrought A Noble Cure,
From World, Fleſh, Devil, thus to ſet him free,
His Soul full ſweetly to thee to allure,
To make him happy to Eternity.
A Cure *ſo* Noble *that it ſhall remain*
On days to come, to praiſe of thy rich grace,
Who never undertook'ſt a Cure *in vain*
Among the Seed of holy Jacob's *Race.*
Phyſician of great value Lord art thou,
And vertue alſo from thy Wings is found,
For healing ſin-ſick ſouls, none elſe knows how
As thou, of every deſperate mortal wound,
Which to thy praiſe for ever ſhall redound.

W. A.

From his own friend, and his Fathers friend.

CALEB VERNON.

ANAGAM.

Bor'e unclean.
Nue clean Robe.

Through Adams nature I Unclean *was* Bor'e;
Through Grace (betimes) Christs Nue clean Robe *I wore.*

BY Nature in my first estate
A wretched Babe was I,
In open field, deserving hate,
In blood and filth did lie.
And in that state I did delight,
As in my sport and play,
And therein would with all my might
Have wallow'd night and day.
And though from gross enormities
I might by men be clear'd,
Yet to my Makers searching eyes
Defil'd I all appear'd.
Though Nature with a pregnant wit,
And comliness adorn'd me,

And Education adds to it,
To teach, restrain, reform me:
What prov'd it but a feigned paint
On much defiling sin?
It did not kill, but lay restraint;
Where outrage would begin.
A pleasant picture to the eye
I hereby might appear,
By which, to close Idolatry
Some might be drawn, I fear.
But God (that faithful he might be)
That deadly snare would break,
And that right early unto me
His Grace and Peace might speak.
With tenderness, on these intents,
He strips me of my Vail,
My costly Cov'rings all he rents,
My Countenance makes pale:
My Comliness to rot he turns,
My witty words to groans;
My moisture up with drought he burns,
Discloseth all my bones.
And in a day of publick ire
Me these rebukes did meet,
When Pestilence, as burning fire,
Slew thousands at his feet.
I, who to blossome did begin
With such fair paint before,
Now, as the early fruit of sin,
This character I wore.

Despised

Deſpiſed Idol, broke to earth,
A potſheard, no way fit
To take up fire out of the hearth,
Or water from the pit.

But though near corruptible duſt
This curious Frame was brought,
By gracious pleaſure ſtay I muſt
Till noble works were wrought;
Till deep convictions of my ſin;
Till Jeſus form'd in me;
Till, as my portion, I begin
The Lords dear Chriſt to ſee.
Till all my ſins were done away,
Till terrours made to ceaſe;
Till heart and minde could ſweetly ſtay
In thought ſurpaſſing peace:
Nay, till in an accepted day
My homage I could bring,
And in his inſtituted way
Devote me to the King;
Till Chriſt put on, his Truths allow'd,
His dying marks imbrace;
His Cauſe confeſt, his Works avow'd,
His Sufferings boldly face.
His Promiſes for a portion took,
Saints for companions choſe,
And on him ſet a fixed look
For future free diſpoſe.
Since then in an unuſual way
Rich Grace hath thus array'd me,

And in my young (yet dying) day
With glory overlaid me.
What properly could I desire,
But now dissolv'd to be,
And in this Marriage choice attire,
My Bridegrooms face to see.
In *Kedar* who would not bemoan,
If there he must reside,
Ah wretched man! who would not groan,
In sinful flesh to bide?
Who'ld lodge in such a nasty shade,
As torturing tottering stands,
That hath a Pallace ready made
Not with Pollured hands,
Where sin, temptation, suffering, strife
Shall fully be destroy'd
All dying swallow'd up of life,
And God at full enjoy'd.
What aile my Parents then to weep,
My friends to be dismaid,
Relations such a do to keep,
To see a Childe unray'd?
Its filthy garments laid in dust,
It laid repose to take,
Until the morning, when it must
With Royal Robes awake?
May this a witness be to Truth
In this back sliding day,
A Christal Mirrour unto Youth
How to amend its way.

A. C.

By an Old and Honourable Diſciple of Chriſt (in the ſame Congregation) who dearly loved him, and is ſince alſo himſelf fallen aſleep in Jeſus, and in the Hope of the Reſurrection to glory by him.

I Cannot! I adorn thy Sable Hearſe
With any lofty ſtrain'd Heroick Verſe,
Nor blaze thy praiſe with Heraldry Divine;
This thou atchiev'dſt among the Saints betime,
And left'ſt thy Name an Odour ſweet to thoſe
That with Chriſt Jeſus and his Truth did cloſe.
Thou likewiſe an Example waſt to all
That knew thee rightly, were they great or ſmall.
Chriſt gave thee grace, by grace thou didſt conceive
A ſaving Faith, by ſaving Faith didſt live.
At twelve years old indeed thou couldſt diſpute,
And readily ſome learned ones confute.
A truely Caleb's *Spirit was thee given,*
To follow Chriſt on Earth, and into Heaven.
We now thy Heavenly glories may recite,
Oh that in us might be the joyes we write:
That what thou doſt enjoy in full, a taſte
Have here we may, to ſtir us up to haſte
To be with thee, that ſo from troubles here
In bliſs we may be plac'd, where is no fear.

What

What louder grief, with ſuch an Emphaſis
Struck through ſome Ears, to hear, what Corps this is?
What flocks of Saints were crowding, oh what ſtorms
Reſt in their looks? Grief wandred through all forms
For thee, dear Soul: But ſeeing that the Loſs
Is only ours, let us the grief ingroſs,
And fly to Chriſt, with whom is all relief,
That by him ſtaid may be our flowing grief.
Now judge Spectators, if you do believe,
Whether all thoſe that knew him, may not grieve?
Parents and Brother, Siſters and Church-Members,
For this great loſs, both ſighs and ſorrows tenders;
There's cauſe enough, yet friends be all content,
And make his Life and Death your Preſident.

John Symonds. *Senior.*

Prov. 23. 23, 24, 25.

Buy the Truth, and ſell it not: alſo Wiſdome and Inſtruction and Underſtanding.
The father of the Righteous ſhall greatly rejoyce: & he that begetteth a wiſe Childe, ſhall have joy of him.
Thy father and thy mother ſhall be glad, and ſhe that bare thee ſhall rejoyce.

To all that love the Lord Jesus in sincerity: The Testimony of two or three Witnesses to the truth of the fore-going Treatise.

THis that now comes to your hand, is a little part, as a few fragments of that full table those were entertained with that had the blessing of being nigh that little one, which is here presented to you: the truth of which for the most part we can testifie, having been eye and ear witnesses of these things. What it is, we truly desire it may be blest unto you to the ends designed by the Author of this little Book; It being the main, if not the only end why this little follower of God desired to live. It may be the breathings from that heart that so much longed (being converted) to convert others, may be of use, though imparted at the second hand, we have seen made good, *Pro.* 14. 27. *The fear of the Lord is a fountain of Life*, &c. And *He that beleeveth in me, as the Scripture hath said, out of his belly shall flow rivers of living water*, John 7. 31. Some of us have been much convinced by what we saw, what bare conversions there are in the world, and how far short of *believing as the Scripture hath said*, most men and women are, that leaves them so short of the Spirit, hinted 1 *Pet.* 2. 7 Wee have been too much strangers to that *Faith that worketh by love*, and puts us under Gospel constraints, *To live to him that died for us, and rose again.* God hath rebuked

this Generation in this little one, *who served his Generation by the will of God, and fell asleep.* He came to Christ as a poor, miserable, vile undone sinner, and to pass through the straight gate hee wisely disburthened himself of what was gross and bulkie. He became indeed as a little Childe, and was so fitted to enter into the Kingdome of Heaven, having first unlearned what hee attained in his education, and other accomplishments, like *Phil.* 3. 7. *He learned of the Father to come to Christ,* as *John* 6. 45. to a whole Christ, whom he embraced heartily, and followed fully, and is upon the advantage of that good welcome, *Mat.* 25. 21. 23. Parents take then this encouragement, to train up your Children in the admonition and fear of the Lord, and observe what is said in the Preface to this Book for your help in this thing. And Children let this Example perswade you to remember your Creator in the daies of your youth. This Labour, on your behalf, as it hath our witness to the truth of it (above hinted) and our commendations to you, for the matter of it, as seasonable and useful; so it shall have our request before the Throne of God, that it may not bee a further witness against you, Remembring *Prov.* 13. 13. but a special advantage in Gods hand unto your salvation and furtherance in his Will. To his Grace we commit it and you, being alwaies willing to approve our selves,

Yours, truely longing for your souls present and eternal good.

W. S. T. G. J. W.

FINIS.